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Memoir of Mr. Samuel Bligh.

When the curtain of eternity suddenly descends, and conceals from our view a fellow-traveller, in whose interesting society we had almost unconsciously toiled through many a weary step of human life; after the mind, agitated by surprise and grief, regains a sufficient degree of composure, it commences an eager research into the annals of recollection, and endeavours to restore to their original impressiveness the faded delineations of an imperfect memory. The soothing influence of such efforts seems to mitigate the anguish of separation; and, if the result can be rendered subservient to the instruction of survivors, it may be said of our departed companion, "he being dead, yet speaketh."

There are no principles so powerful in their exercise, nor so important in their operation, as those which originate in an experimental knowledge of divine truth. The history of their development may detail no combination of rare occurrences, nor even a single incident to which "the epithet romantic" may be deemed appropriate; from the efficiency of their influence, however, there invariably arises a series of important events, to which the imputation of monotony is strikingly inapplicable: for the most animated description of the phenomena of nature, and the vicissitudes of providence, presents nothing so deeply interesting to the human mind, as the spiritual illumination of a benighted understanding, the renewing of a corrupt heart, and the consequent transformation of character from the image of the earthly, to the image of the heavenly.

In collecting, therefore, and arranging the reminiscences of such facts, and the evidence by which the certainty of their having transpired becomes delightfully obvious, it is desirable to remember, that with whatever indifference or suspicion their recital may, in some instances, be received, angels witness their continual recurrence with triumphant exultation; while, to the Christian, the instruction and encouragement they impart, expand his desires, establish his confidence, and supply him with the most ample and felicitous occasions for devout reflection and adoring thankfulness.

Mr. Samuel Bligh, whose lamented departure from this mortal state has suggested the preceding observations, was born in the city of London, December the 6th, 1777. He was the second son of Mr. David Bligh, many years a highly respectable member and valuable deacon of the Baptist church assembling in Prescott-street, of whom a more particular account will be found in the close of the eighteenth volume of this work. His esteemed and aged mother, also, Mrs. Sarah Bligh, has very long been, and still remains, an honourable member in the same Christian communion.

When the subject of this record had arrived at a suitable age, he was placed with a watchmaker, a business in which, for some few

years, he was afterwards engaged. Blessed with such parental advantages, and privileged in childhood and youth to listen to the eminently judicious ministrations of the venerable Mr. Abraham Booth, his mind appears to have been early and gradually instructed in the great principles of evangelical truth, and his heart tenderly and effectually drawn, by the Spirit of God, to desire above all things, that he might constantly live under their benign, constraining, and transforming influence.

His own perspicuous and impressive account of the commencement of this work of grace, is as follows:—"I was the subject of strong convictions when very young, but never felt any abiding impressions until I was led, in the course of Divine Providence, to hear Mr. Booth preach a funeral sermon for one of his members; at the close of which he solemnly addressed the unconverted part of his congregation. He described the dreadful condition they were in by nature, the uncertainty of life, and the inevitable consequences of living and dying in that state. I remember he added, 'I do not want to drive you to despair, but I want to set you a thinking, I want to set you a reading, I want to set you a praying.' Being awakened to a sense of my state, I resolved, when opportunities should offer, to read, hear, and pray too. I began to think seriously, and to entreat the Lord to change my heart, and to render the means of grace useful to my soul. I seized every opportunity I could find to read and hear the word of God. O, how earnestly and repeatedly did I entreat the Lord to bring me to the knowledge of himself, which I then considered as a blessing of more value than ten thousand worlds.

"Soon after this period, I read part of Mr. Alleine's *Alarm to the Unconverted*, particularly his description of the miseries of that state. This still more alarmed my conscience, discovered to me my danger, and constrained me to cry, 'God be merciful to me a sinner!' I knew from what I had often heard (having been accustomed to hear the Gospel from my childhood), that there was no other name given under heaven whereby I could be saved, than that of Jesus Christ. Yet I believed that I was in a condition extremely unfit to apply to him. I felt exceedingly confident, that a greater degree of sorrow and brokenness of heart for sin were necessary, before I could apply to the Lord Jesus Christ. I therefore sought to experience these supposed pre-requisites, and instead of casting myself at the feet of sovereign mercy in the name of Christ *just as I was*, I hardly used the name of Christ, but prayed that I might feel more sorrow, contrition, and tenderness of conscience. I read those parts of Scripture that treated on the sufferings of Christ, with the desire and the expectation that my feelings and passions might be powerfully wrought upon. I likewise looked for the same effect from the discourses which I heard, that so I might be in a fit condition to apply to the Lord Jesus Christ. But herein I was mistaken. The Lord did not see fit to answer my prayers in this way, but left me to feel *still more* of the hardness of my heart; and thus I became, as I thought, still more unfit to apply to the Saviour. I was now greatly discouraged, until looking over a number of books in my father's library, I took in my hand Mr. Booth's 'Reign of Grace.' This was the means of convincing me of my mistake. The author, in that

work, describes the awakened sinner as looking within, to find himself distinguished in some way, by being more humbled under a sense of guilt, &c. and thus opposing the true grace of God, by hankering after some worthiness of his own, instead of looking immediately to the Redeemer. This afforded some relief to my mind. My prayers took a new direction. I now saw the complete suitableness of Jesus Christ to my case, and that to look within for any thing, by way of a warrant to apply to him, was to rob the Redeemer of his glory, agreeably to the sentiments of Mr. Hart,

> 'If you tarry till you're better,
> You will never come at all.'

"The question now was, seeing Christ to be so suited to my case, without any previous qualification to recommend me to his notice, 'How shall I apply to him?' This I learned must be by faith, and that not of myself, but the gift of God. Here, I trust, I was deeply convinced of the sin of unbelief, and not being then aware, that to produce this conviction was the work of the Holy Spirit, I was much troubled at it; and concluded that I had not a spark of real faith in my heart. Being encouraged by many promises to seeking souls, and hoping that faith would come by hearing, I began to seek more immediately for that blessing in the use of appointed means, as for hid treasure. I went on thus for several months; reading and hearing the word of God, with frequent prayer over it, that I might be the subject of that faith which is of the operation of the Divine Spirit. I prayed much against unbelief and hardness of heart; and supposed that ere this I should have found them removed, and that this would demonstrate that I had faith. I therefore was again greatly discouraged, and bitterly disappointed at my prayers being, as I thought, rejected. Weary of waiting, I seemed almost at the point of relinquishing my pursuit. It appeared astonishing to me that the Lord Jesus should be represented as so willing and ready to embrace returning sinners, and yet that he should take no notice of *my* supplications. I could not reconcile these things. In this perplexity I took up my Bible, and turning over its pages, my eye was directed to Lam. iii. 25, 26. 'The Lord is nigh unto those that wait for him, to the soul that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord.' I believe I hardly ever felt any part of the divine word applied with so much power and sweetness, as these words suddenly were to my mind. I was made willing to wait the Lord's time; and instead of saying, 'my way is hid from the Lord,' I found, agreeably to another passage that was very pleasant to me, that his eye was upon me, who hoped in his mercy. I was soon brought tn see, that I had entertained mistaken notions of faith, and had taken the *fruits* of faith for faith itself; and that I was not so utterly destitute of that grace as I had supposed. Dr. Gill's description of faith, in the third volume of his 'Body of Divinity,' and particularly of faith in *Christ*, was, I hope, made very useful to me at that time; where he describes it in its first and lowest, as well as in its higher actings on the blessed Redeemer. I now saw that faith and unbelief might exist in the same soul; according to those words, 'Lord, I believe; help thou my unbelief.' I was now convinced that all the encouragement I had derived from the pre-

mises, and that all my earnest outgoings of soul after the knowledge of Christ, was an evidence of interest in him, and love to him. Now I saw my prayers answered: nay, that they had been answered in some happy measure, even at the time when I supposed that the Lord had no regard to the voice of my supplications; and I was then enabled, with such freedom and delight as I shall never forget, in the most familiar and unreserved manner, to give myself up to Christ, to cast myself upon him, and venture upon him my eternal all; and was at length enabled to say, what I had so ardently desired, 'My beloved is mine, and I am his;' and, I trust, I viewed him to be 'the chiefest among ten thousand, and the altogether lovely.' It now became my great concern to live to Him who died for me. Holiness appeared beautiful and desirable, and, I trust, the Spirit of God excited some of the strongest desires I ever possessed, after the image and the revealed will of Christ; equally strong, perhaps, with those I *had* felt to be saved from eternal death. Instead of doing any thing that I might be saved, or by which I might in the least degree merit the favour of God, I wished to walk in the path of obedience, because *I was* saved: and, I trust, that still my prevailing desire is, that I may grow in grace, and in the knowledge of Christ; while, on the other hand, my chief trouble, yea, bitterness of soul, arises from my having so little love to Him, and from my conduct and conversation being no more 'as becometh the Gospel of Christ.'"

To this very interesting statement is appended a note, too valuable to be omitted:—"Let none be discouraged because they cannot, like the writer of the above narrative, point out the precise time when the mind was first wrought upon in a spiritual way. Dr. Owen has the following just remark:—'He that is alive may know that he was born, though he know not the place where, nor the time when he was so: and so may he that is spiritually alive, and has ground of evidence that he is so, that he was born again; though he know neither when, nor where, nor how.'"

Mr. Bligh is well known to have possessed very considerable vocal powers; and, at an early age, his highly acceptable talents, in conducting the praises of God, were obtained by a respectable pædobaptist congregation, of which Mr. Crole was then the pastor. About this time, however, the obligations of Christians to acknowledge the authority and follow the example of Jesus Christ, in the ordinance of baptism, were forcibly impressed on the mind of our deceased brother, and became an occasion of a friendly exchange of letters between Mr. Crole and himself, which terminated in his becoming an attendant on the ministry of Mr. John Martin, late pastor of the Baptist church meeting in Keppel-street, where, in the twenty-first year of his age, in the presence of many witnesses, he declared his unfeigned faith in the Son of God, was baptized, and, on Lord's day, March the 3d, 1799, was admitted into the fellowship of the visible church.

Some time previously to this pleasing and memorable event, he had attained what many attempt, but, owing either to want of opportunity or perseverance, few comparatively possess, such a competency in the art of short-hand writing, as enabled him with ease to follow any speaker whose utterance was not unusually rapid.

It would not have been difficult for him, especially then, to have converted this acquirement to his temporal advantage, but it was principally employed in reading and transcribing for his own edification, and the instruction of his friends, many of the valuable discourses which he had taken from the lips of Mr. Booth, and other distinguished preachers, on whose ministry, at that period, he occasionally attended.

He had not been a member of the church in Keppel-street much more than one year, when Divine Providence seemed to direct his removal to Waltham Abbey, in Essex, where there appeared to be an opening for him to engage in business on his own account. After consulting with those persons who were most entitled and best qualified to assist his determination, he concluded that it was his duty to embrace this opportunity; and the necessary arrangements being made, the contemplated change accordingly took place; and in the beginning of 1801, he was honourably dismissed to the church at Waltham, then under the pastoral guidance of Mr. William Brackett.

This movement, especially, was one of a series upon which, no doubt, during his subsequent life, he often looked back with intense interest and devout gratitude. At Waltham he was introduced to an intimate acquaintance with Miss Elizabeth Stammers, second daughter of Mr. John Stammers, of Sudbury, to whom, in 1802, he was happily united; an occurrence, in his history, to which he never adverted but with evident emotions of the most entire satisfaction. By this union he had eight children, of whom three sons and three daughters, with the afflicted widow, remain to mourn the affecting and, in some respects, premature loss, they have been called to sustain. There seem, however, to exist, the most pleasing intimations, that it will be the unceasing endeavour of the young people to emulate each other in promoting, on every occasion, the comfort of their bereaved and beloved parent, and strengthen, among themselves, the firm band of mutual affection.

When Mr. Bligh had been some time in connection with the church at Waltham, his conversation and devotional exercises produced an impression that he possessed qualifications for ministerial usefulness; and he was requested to give the church an opportunity of forming and expressing their judgment on this important subject. Having complied with this solicitation, the conclusion was decidedly in favour of his engaging, as Providence might direct, in the Christian ministry. The church which had thus encouraged him to labour in the word and doctrine, had now for some time been deprived, by the hand of death, of the services of their late esteemed pastor; and that they should not have availed themselves of one, as his successor, who was raised up in their own immediate communion, may perhaps be referred, in part at least, to the principle involved in our Saviour's declaration, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house."

Shortly after his call to the ministry, the church at Potter's Bar, in Middlesex, being destitute of a pastor, solicited him to supply their vacant pulpit; and, having done so for a considerable time, much to their edification and comfort, he was cordially invited to take, as their pastor, the oversight of them in the Lord. Before, however, he could satisfactorily conclude that it was his duty to accede to this request, mature deliberation seem-

ed indispensable. Potter's Bar is ten miles distant from Waltham, where he was now established in business, with an increasing family, to whose growing claims the resources of the church which desired his permanent services were altogether inadequate. Under these circumstances, he earnestly sought the divine direction, and conferred with his Christian friends both in London and the country; and, at length, resolved on the arduous and difficult undertaking of continuing his business and residence at Waltham and becoming also the pastor of the church at Potter's Bar; where he was ordained October the 10th, 1810, of which service a record is preserved in the third volume of this publication.

Besides his secular concerns at Waltham, he had found it necessary, on account of some family arrangements, to become partner with a younger brother, Mr. James Bligh, an ironmonger in London, which made it imperative that he should very frequently be there. This, added to the distance at which he resided from his pastoral charge, occasioned a greater exhaustion of time and energy, in travelling from place to place, than he could comfortably reconcile to the important claims of his family, his study, and his ministry. Vigorous, however, in body and in mind, he was enabled for some time to persevere in discharging the various and dissimilar duties which thus devolved upon him; but, in 1813, it pleased the sovereign Disposer of all human affairs, most unexpectedly, to call from this world his brother James. This afflicting event was not only severely felt by a surviving widow and young family, but it brought also, upon the subject of this memoir, such an additional weight of temporal care and responsibility, as induced him very seriously to question the propriety of his continuing any longer to hold an office in the church, whose sacred and paramount duties he was painfully conscious, in his circumstances, could be but very partially fulfilled. It never was a feature in the character of Mr. Bligh to decide rashly, nor to trifle with determination, when it had secured the approval of his matured consideration. Having, therefore, upon a deliberate survey of all the facts of his own situation, concluded that it was the divine will he should relinquish the stated ministry he informed the church at Potter's Bar, of his conviction; and, at a time mutually agreed, he took an affectionate leave of them as their pastor, but remained till his death a member of their communion; paying them occasional visits, especially on the day of their fellowship at the Lord's table.

Before the dissolution of his official relation at Potter's Bar, he had found it expedient to dispose of his business at Waltham, and had removed his residence to the metropolis, that he might exercise a more vigilant superintendence over those concerns which now imperatively claimed his anxious attention. About this period, he formed a closer intimacy with two friends, with whom, for more than fifteen years, he had had some previous acquaintance. The three brethren were originally members of the same Christian community, and had each of them, during the time just specified, been called to the exercise of the ministry. From early instruction and association they were substantially united in their sentiments concerning the principles and the institutions of divine truth; nor would it be considered extraordinary if ultimately,

from the length and intimacy of their friendship, in the general outlines of their habits and character, there should have been some apparent resemblance. That their intercourse might not be uncertain, they proposed to meet successively at the house of each other, on the afternoon of the first Wednesday in every month, from four till eight o'clock. In these interviews, besides allowing themselves in such free and mutual converse as the reading, the reflection, and the incidents of the interval might suggest, it was their invariable practice to read some portion of the Scriptures, and offer up before God their united supplications: in which devotional exercise, the closeness of their friendship, and their consequent knowledge of each other's affairs, seemed to justify a greater degree of enlargement and personality, than under different circumstances would have been either expedient or practicable. In certain special dispensations of Divine Providence towards themselves or their families, whether afflictive or otherwise, the time of their meeting was principally occupied in making known their requests at the throne of mercy. Perhaps it may not be thought altogether unworthy of being mentioned, that these visits of Christian friendship were continued through a period little short of seventeen years, with so few interruptions of their regular return, that half a dozen can scarcely be enumerated; that the appointed time for their commencement and conclusion was quite as infrequently exceeded; and that during the whole of their lengthened friendship, not a single occurrence was ever permitted to weaken their union, disturb their harmony, or chill their affection. It is said that the two surviving friends are at this time in Christian fellowship, in the same church to which, more than thirty years ago, they were all three united, and in which the knowledge of each other commenced, which appeared progressively to become a source of more than ordinary enjoyment; and it seems natural to conclude, that while the loss they have sustained, by the removal of their junior companion, must impressively remind them that their more lengthened shadow is nearing the extreme point of its extension, it will no less forcibly suggest the desirableness of subordinating the bereavement to strengthen and perpetuate mutual attachment, and to excite and increase the influence of pious principles, holy affections, and Christian obedience.

After it was known that Mr. Bligh had declined the duties of the stated ministry, invitations for his occasional assistance became more numerous than he could accept, and would have been even more multiplied, could he have thought it right to have encouraged applications which would have taken him a considerable distance from home. His engagements usually extended several weeks in advance, and it is probable that few persons, not regularly employed in the Christian ministry, preached either more frequently or more acceptably than he did.

Excepting the diseases ordinarily attendant on the first stage of life, his health was so mercifully continued, that it suffered no serious interruption up to the period when he was attacked with the complaint which terminated in his death. Towards the close of last June, he was seized with internal hæmorrhage, with which, in a slight degree, and at distant intervals, he had been previously once or twice visited. It was considered necessary that he should imme-

diately suspend all public exercises, and that every kind of exertion not imperative should be avoided. The last sermon he delivered was the early lecture at Dr. Rippon's, on the 7th of this month, from 2 Pet. i. 16. From this attack, however, he was sufficiently restored to meet his two friends, on their accustomed day in July. It happened to be his turn to lead the devotion, and though the effects of his recent indisposition were very observable, in the timidity with which, on that occasion, he used his voice, yet, it is believed, that neither himself nor his friends were at all impressed with any presentiment that they were now unitedly expressing, for the last time, their desires for each other in the presence of God.

Not long after this meeting, his affliction returned again; and for the sake of greater retirement, it was thought desirable that he should, for a season, leave London. He visited Waltham, and remained there several weeks. During a part of that time there were pleasing appearances of recovery; and, under their influence, he wrote to some of his relatives and friends, and from these communications, while it was manifest that his mind was variously exercised, it was not less so, that its prevailing tendency was to obtain, in connection with his affliction, an enlarged measure of the "peaceable fruits of righteousness."

Finding, however, that the complaint, though for a time subdued, was not removed, and that the attacks occurred with increasing frequency, he returned home; and shortly afterwards the disease became still more formidable, prostrating his strength, and refusing to yield to any of the remedies prescribed. The nature of the malady under which he was now rapidly sinking, almost entirely precluded, on his part, oral intercourse; when he conversed, it was in a whisper, or by writing on a slate. Happily his was one of those cases, concerning which survivors need not discover an eager solicitude to elicit some indistinct dying expressions, in order to certify their confidence as to the future felicity of the departing spirit; the more satisfactory evidence having been long afforded, of a life of humble and entire dependence on the person and mediation of Jesus Christ; confirmed by sincere and persevering endeavour to yield unfeigned and impartial submission to his divine authority. Yet it certainly was very gratifying to observe, that, as the triumph of the disease became increasingly decisive, its sanctifying influence also became more obvious. One who witnessed both, and who was tenderly and deeply interested in the impressive scene, writes thus:—"A few days before his death, when apprehending immediate danger from the unexpected appearance of very alarming symptoms, though greatly agitated, his mind was supported by a hope, which, to use his own words, he 'would not part with for *ten thousand worlds*.' And this hope, though it did not amount to a *full* assurance, was evidently the *anchor* of his soul. To one of his daughters, who approached his bedside, he said, with the most *affectionate earnestness*, 'My dear, the Lord is *your* portion, and I trust he is *mine*, and your dear mother's,' looking at her, as she stood near."

Wednesday, October the 14th, presented distressing symptoms of speedy dissolution. Thursday and Friday were passed in comparative unconsciousness; and though, towards the evening of the latter, a bright ray of hope darted across the thickening gloom, yet it was

only the immediate precursor of the appointed moment when heart and flesh were to fail: for the morning watch of Saturday had scarcely been announced, when he suddenly and silently passed through the valley of the shadow of death, to inherit the rest which remains "to the people of God."

On the following Friday, after an address by Mr. W. Shenston, his earthly remains were interred beneath the chapel in Pell-street; and on Lord's day, the 25th, Mr. Pritchard, of Keppel-street, delivered the funeral discourse, from the 15th psalm, to a crowded and attentive congregation, at Alie-street, in the same pulpit from which the deceased, more than twenty years before, had preached his first public sermon, founded on Col. iii. 2.

To the recollection of those who intimately knew him, the character of our departed friend presents much that is valuable and interesting; and which, no doubt, will be long and tenderly cherished. At the domestic hearth, which, to him, had many endearments, and in the social circle, especially if not too much enlarged, his conversation became instructive and animating. Perfectly ingenuous in his disposition, and unaffected in his manners, he was at the utmost remove from disguise and artifice. Perhaps there have been few persons to whom the Saviour's description of Nathaniel might be more safely applied—"Behold an Israelite indeed, in whom is no guile!"—Though he would occasionally indulge in a vein of pleasantry, yet it never was of such a kind as either betrayed forgetfulness of his own Christian reputation, or inflicted a wound on the feelings of others. His mind, originally active and energetic, strengthened by exercise, and improved by such research and reflection as his circumstances and opportunities would admit, was by no means unaccustomed to vigorous and successful effort; which, in his instructions from the pulpit, and his conversation among his friends, frequently became evident. He was never emulous of taking the lead in discussion, nor ever appeared to feel the slightest anxiety to become prominent in its progress; and, indeed, scrupulously avoided whatever could be construed into an attempt to thrust himself into observation. Yet, when appealed to, on subjects in relation to which it was known that his mind had been exercised, or when urged on any particular occasion, by a strong sense of duty, to express the judgment he had formed, it might easily be perceived that he had thought for himself—that his conclusions were the deductions of much deliberate attention, and in the most important instances, the result of circumspect and repeated revision. Hence, in part at least, originated those desirable qualities of decision and stability, by which, throughout life, he was honourably distinguished. No one who knew him was alarmed with an apprehension that a change of company or of place would operate a conversion of his principles, or so qualify his previous statements, as to neutralize their effect. His love of truth preserved him against every species of equivocation; and it is not recollected that he was ever reduced to the unenviable dilemma of retracting his averments, or of silently submitting to the humiliating charge of prevarication. His engagements always challenged the utmost confidence of those with whom they were made; for they were invariably fulfilled with the

most exemplary punctuality. In short, he was one of those, with whom persons who are particularly annoyed and grieved by vacillation and disappointment, deem it a privilege to be associated: for he was "not given to change."

While these elementary principles appeared to considerable advantage in his ordinary intercourse, and in the integrity and uprightness which continually preserved him in his civil transactions, their influence was more especially attractive in the sincerity and stedfastness of his religious profession, in which it must be confessed their worth is incalculable. His mind, almost from the earliest period of its spiritual illumination, became thoroughly evangelized; and at no subsequent stage of his Christian history could he tolerate any sentiment which appeared to him to flatter the arrogance of unregeneracy, weaken the necessity of divine influence, or obscure the splendour of free grace. On the other hand, with equal determination and perseverance, he resisted all those representations of the economy of mercy, in which he perceived a tendency to relax the obligations of human responsibility, abrogate the claims of the divine law, or conceal the importance of Christian obedience. Thus, through the continued and abounding goodness of God, was he preserved, both in public and in private life, from making shipwreck either of faith or a good conscience; affording another encouraging illustration of the divine faithfulness, and an additional persuasive to the exercise of humble confidence and unceasing gratitude.

No person could be more thoroughly sensible than he was, that the effective and conscientious discharge of the sacred service of the Christian ministry, involves so much varied exertion and intense application, as to require the unreserved surrender of every human energy, whether mental or physical, and that, especially in such a pursuit, to divide is to enfeeble; yet, in this, as in many other instances, however undesirable, the paramount duty of providing things honest in the sight of all men, made considerable attention to the fatigues and anxieties of commercial enterprize inevitable. Though his arduous secular engagements were allowed so far to interpose their impeding influence, as not only to occasion his early resignation of the pastoral office, but also to prevent his subsequently encouraging any overture to renew such a connection, yet they were never permitted to conquer his strong attachment to the Christian ministry, of which his very frequent occasional services afford the most ample proof; while they seem, at the same time, to suggest the pleasing inference, that his ministerial communications were highly and extensively acceptable, and that his labours were "not in vain in the Lord."

In concluding this memorial, sacred to piety and friendship, it only remains earnestly to invite the candid reader devoutly to review the supreme *cause* of whatever, in the subject of this biographical notice, might be regarded as naturally and morally excellent — to trace in every effect, impressed with its own native and indelible characters, and adapted to excite and encourage imitation, the mighty and merciful operation of divine love—and finally, to such a practical expression of the survey, as may most effectually secure the advantage intended to be derived from these brief records of Christian character, and thus perpetuate

and extend His praise, the knowledge of whose glory is appointed to fill and "cover the earth, as the waters cover the sea."

Reformation in Psalmody Recommended.

It is well known that during the reign of popery in England, all our church music was conducted by the clergy, as is still the case in the Establishment, and particularly in our cathedrals. It was, however, very soon, and very generally corrupted; insomuch that the commissioners appointed in the reign of Edward VI. to revise the canon law, &c. reprehend it as "figurate and operose music;" meaning such compositions as the people could neither unite in nor understand: it was therefore ordained "that certain parts of the service should be sung by the ministers and clerk, in a plain, distinct, and audible voice."

But it was the Reformation that brought in Metrical Psalmody. *Strype* says, that in September, 1559, began the *new* morning prayer at St. Antholin's London, the bell beginning to ring at five; when a psalm was sung after the *Geneva* fashion; all the congregation, men, women, and boys singing together." (Annals, vol. i. p. 134.) Bishop *Jewel* alludes to the same practice, in a letter dated March 5, 1560. "A great change (says he) now appears more visible among the people, which nothing promotes more than inviting them to sing psalms." This practice, he adds, "was begun in one church in London, and did quickly spread itself, not only through the city, but in the neighbouring places; sometimes at Paul's Cross there will be 6,000 people singing together."

Not only this practice, but the *tunes* sung, were evidently borrowed from the Protestants of France and Switzerland, though some of them doubtless originated in Germany, particularly the old hundredth psalm tune, which is now generally, and we believe justly, attributed to Martin Luther: though its having been harmonized by Claude le Jeune, in France, and Dr. Dowland, in England, has occasioned their names to be affixed to it. There is no doubt but that, from the effects which these metrical tunes produced, they were sung with much animation, as well as seriousness. In process of time, however, the latter quality so far prevailed, that they became dull and sleepy, all the notes being sung as semibreves. Even among the Dissenters, Dr. Watts complained that every syllable was "drawn out to such an extent, as to disgrace the music, and put the congregation quite out of breath."—(Preface to Psalms, 1719.)

No remedy for this was seriously attempted till the rise of *Methodism*, about the middle of the eighteenth century, when its leaders recommended a style of singing so much more lively, that it degenerated into levity. Soon after this, the Lock Hospital, and Lady Huntingdon's chapel at Bath, furnished a number of excellent melodies, though they were not uniformly so. In other congregations, composed in great part of converts from the gay and giddy world, secular airs were introduced, some of them theatrical and vulgar; many thinking, as they ignorantly expressed themselves, that "it was a pity the devil should have all the best tunes." This inroad, however, upon Satan's property, as they acknowledged it to be, he contrived to turn to his own advantage, by mixing a spirit of levity with their devotions.

Among the *regular Dissenters*, things continued much in the usual dull course, except a few Methodist tunes being occasionally introduced, until the late Mr. *Isaac Smith*, who was many years clerk at Ayliffe-street meeting, published a collection of psalm tunes, among which were some very pleasing melodies of his own composition. Having a powerful voice, and a good musical taste, these soon became popular, and spread into most of the congregations about London; as did also the best of the Lock tunes, some of Mr. Milgrove's, and many others.

A rage of hymn-composing now diffused itself rapidly through the country, and scores and hundreds of new tunes were composed and published by illiterate psalm-singers, most of whom were as deficient in taste as in science; by whose assuming the direction of our congregational psalmody, it was rapidly deteriorated and debased. Thus, as an experienced psalmodist confesses, "solemnity of style, which ought to characterize *all* church music, seems to be banished from divine worship, and its place occupied by a puerile and unmeaning levity, which not only disgusts the rational hearer, but exposes the duty to a certain degree of contempt."*

The like complaints have occurred in the establishments both of England and Scotland, and in the former, some attempts have been made to remedy the evil; with what success the writer is not prepared to say; but the object of this letter is to suggest some hints of improvement among the three principal denominations of Dissenters, of which others may avail themselves if they think proper. The remedies here proposed have respect to two objects—the *tunes* themselves, and the manner of *performing* them.

I. With respect to the *tunes*, there is no deficiency, either as to number or variety. Indeed, two thirds might well be spared from most of our popular collections, and abundance would be left. The mischief is, that those who conduct our public worship select the bad, and leave the good. One hundred tunes, or little more, would surely be enough for any congregation, allowing eight different ones for every Sunday in a quarter of the year. Indeed, some few peculiar metres excepted, if the others came in turn once a month, it would not be too often for a congregation to be properly acquainted with them; and that must be a bad tune that would not bear repeating once a month. We do not say that *new* tunes should *never* be introduced; but our *present* duty lies in selection.

1. Then, we would reject all *song* tunes, and especially those borrowed from places of amusement. Ignorant people often say, there is no harm in the tunes themselves; but they must be ignorant indeed to suppose, that the God of holiness ought to be praised in the same style with the gods of licentiousness and inebriety. To offer to him the songs of the drunkard and the voluptuous, would be like polluting the altar of Jehovah with drink-offerings of human blood, instead of consecrated wine.*—Whatever the gay or the giddy may suppose, musicians are agreed, that there is a marked difference between the proper styles for the church and for the theatre; and, if the latter invades the former (as may sometimes be the case), with

* Cole's View of Mod. Psalmody, p. 89.

* See Psalm xvi. 4. compared with Numb. xvi. 5, 7, 10.

such a variety as we possess, there can be no need for retaliation. If Satan rob God, that is no reason for our stealing, or even borrowing from him. Indeed, independent of the evil of the practice, there are strong reasons against it from its consequences to ourselves. Those who attend the theatre will only ridicule and reproach us; and those who have forsaken it for the house of God, will have their minds tortured or polluted by the recollection.*

2. We would also decidedly reject all the *light* and *trifling* airs so liberally furnished by country choristers and metropolitan psalmodists, who are equally ignorant of the laws of harmony and modulation; and whose tunes can only be compared with the doggrel verses sometimes adapted to them by rhymesters equally unacquainted with the laws of verse and grammar. Such should recollect, that however they may flatter each other's vanity, they have no right to torment the ears and feelings of the better instructed part of the congregation.

3. Neither would we, on the other hand, tolerate any "*figurate* and *operose* music," as our reformers called it, which the people could neither sing nor understand. "Our first reformers," says Mr. *Mason*, late canon and precentor of York cathedral,—"Our first reformers thinking, with St. Paul, that a Christian congregation should 'sing with the spirit and the understanding' also, they rejected .... those complicated harmonies which were so great an impediment, and which had made so principal a part in the ritual of that church, against whose doctrines and discipline they had so strongly protested. They founded their new institution on primitive practice." Certainly Peter and John could neither have comprehended nor performed the learned compositions of the monks and friars of the sixteenth century. The writer just quoted, who was deeply skilled in church music, (being a principal leader in one of our cathedrals,) has given it as his opinion, that in all churches where it is judged necessary and proper that the whole congregation should unite, "a species of melody so very simply constructed, that the generality may easily learn and perform it, ought to be *exclusively* adopted."*

4. The same principle of Christian simplicity will lead us to condemn the use of those tunes, in which, by attempts at *fugues*, (or imitations rather,) the words sung are so mangled and confused, as to render them either complete nonsense, or at least unintelligible to any but singers with the scores before them.† Such "operose" tunes should either not be sung at

* A painful instance of this occurred a few months since in the vicinity of London. After a funeral sermon for a venerable and pious lady, the minister gave out Dr. Watts's excellent hymn, "There is a land of pure delight," &c. and the clerk set it to an old convivial glee, beginning, "Drink to me only with thine eyes," &c. A lady in the congregation, who had long renounced these levities, was extremely pained by the recollections this occasioned, and bitterly assailed by the ridicule of some gay acquaintances who happened to be present. The next day she stated the fact to the minister; and, on complaint being made to the clerk, he pointed to the tune called "Prospect" in Dr. Rippon's book, and pleaded that there were many more of the same class in that collection!

* Works of the Rev. W. Mason, M.A. &c. vol. iii. p. 383.

† A striking instance of this kind may be found in *Dartford*, "Rise my soul" (Addington's Tunes, vol. ii. p. 10.) in *Bath Chapel* set to Watts's Hymns, book i. Hymn 20, 2d verse, where "Upon a poor pol-" is twice repeated; in *Derby*, to Ps. xcii. Dr. Watts, "Blast them in ever," &c.

all, or confined to particular hymns in which these absurdities might be avoided.

II. On the *style* of *performing* congregational psalmody, a few things may also be observed.

1. A due regard should be paid to the *time* of each tune. Neither should the more solemn tunes be performed with irreverent levity, nor the more cheerful ones drawled out with an affected gravity.—Psalms and hymns of confession and prayer certainly require a style of performance, as well as composition, different from those in which we are called to express our gratitude, joy, and triumph.

2. The clerk should never *set the tune* beyond the reach of the congregation, as the writer of this has heard some boast of doing, that the singing might be confined to themselves and to the choir, or singing society. This often occasions the minister to complain of his congregation not generally uniting in the service, while, in the desk, the most effectual means are used to prevent it: and so far has this sometimes been carried, that the clerk himself has been obliged to *squeak*, instead of singing.

3. Generally speaking, the two principal parts, treble (or tenor) and bass, are quite sufficient for congregational psalmody. So Mr. Mason (above quoted) says, "I own that I think the part in which the melody lies .... accompanied by a bass voice, would sufficiently answer every psalmodical purpose." Nor is even the bass absolutely necessary, especially where there is an organ. So Mr. *Avison* (an ingenious writer on music) remarks, as quoted by Mr. Mason: "I cannot but own, that I have been uncommonly affected with hearing *thousands* of voices hymning the Deity, in a style of harmony adapted to that occasion." And the highly celebrated *Haydn* is said to have declared, on occasion of attending the charity children at St. Paul's cathedral (when they always sing the old hundredth psalm, &c.) that he had never before witnessed the effects of the simple sublime in music, equal to that vast multitude of voices singing together in *unison.**" Indeed, where there is an organ, all but the melody may be well entrusted to that instrument; as it is but seldom that the singers use the same bass, or the same harmonies, as the organist, unless they are under his control. And even where there is no organ, confusion is often introduced by a powerful bass singer rising above the tenor, or by a strong contra-tenor voice overpowering the air, or treble.

4. All unnecessary repetitions should be carefully avoided, upon the same principle as Dr. Watts reprobates the extremely slow singing of the tunes; that "we might enjoy the pleasure of a longer psalm" or hymn. It often happens, when the service has been unexpectedly protracted, that the minister gives out only two or three stanzas for the last singing. His design is, however, frequently frustrated, by the clerk adopting a tune with the repetition of two, three, or more lines, whereby those stanzas may be rendered equal to four or five, or even more verses. Tunes which contain such repetitions should never be used in such cases: and when they are used, the passages repeated should be varied, by being first sung *piano*, or by female voices, and repeated *forte*, or by the whole congregation.

Lastly, it seems *highly desirable*, if not necessary, that the singing

* See S. Wesley's Preface to his Original Hymn Tunes.

should be placed under the minister's control, as well as the other parts of public worship, especially where there is no organ. This is understood to be the case in the Established Church,* where there are organists; and, indeed, they often need as much control as clerks; preferring the display of their own musical talents to every other consideration. The grand objection among dissenting ministers to the exercise of this control, is their own confession that few of them understand any thing of music, as indeed is evident in the case of almost all who have published collections of tunes for public worship, from the time of Dr. Ashworth to the present day. The reasons of their publishing are easily explained: the design of this remark, however, is not to abridge their liberty, but to stimulate them to acquire some ability for the work.

The department of psalmody is considered so appropriate to the clergy, that the religious public generally give them credit for understanding it. And why should they not? We know that music was taught in the schools of the prophets, and instrumental music too; (1 Sam. x. 5.) and why should it not be in ours? If it be a minister's duty to superintend the whole of divine worship, why should not students be qualified to do this? Are there no studies pursued in our colleges of less importance, or less connected with their profession? Are there no relaxations allowed, less adapted to their circumstances, than that of sacred music? An intelligent writer on this subject justly states, that "music is a relaxation so beneficial to studious men, that the time required for attaining a competent knowledge of the science, would not be unprofitably employed by the young academic. It would, at all events, be well that an organ should be placed in the halls of all our colleges. A taste, or at least a habit of feeling, would by this means be insensibly acquired by our young ministers, which would prevent their tamely being parties to the violation of all musical and all devotional propriety in the performance of the singing."*

Some persons may fear that this might be the means of introducing organs into dissenting chapels generally; but to this there is an answer most valid and conclusive. Few dissenting congregations could bear the expense, without materially subtracting from the minister's income,† which he is not likely to recommend. But the acquirement might be a comfort to him through life, in his domestic circle; and enable him to preserve the worship of God from the indecorums we have pointed out, and many others, which arise from the general ignorance or inattention of ministers, clerks, and people, on this subject.

The object of this letter is to excite their mutual energies, that we may all unite to praise God (as above stated) "with the spirit, and the understanding also."

W. T.

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* In a cause some time since tried in the Court of Arches, Doctors' Commons, in a dispute between a minister and a churchwarden, relative to the organist and the singing or chaunting of the charity children, the Court said that the right of directing divine service was with the minister.

* Thoughts on Psalmody, &c. Holdsworth, 1824, p. 21.

† Where this is practicable, it is far preferable to the instruments of the ball-room, or the military band; it is most solemn, and best unites with the human voice. Even the barrel organ we consider as far preferable to those secular instruments.

POETRY.

THE PENITENTIARY.

Go to the midnight revel, go,
Where festive steps are lightly treading;
Where music's softest numbers flow,
And mingled hues in dazzling beauty glow—
Is this like Heaven?

Go to the magic sister's shrine,
The world its illusive charm displaying;
Where witching beauties enchanting shine,
And the flowers of fancy and genius twine—
Is this like Heaven?

Go to the banquet, go to the feast,
Where Pleasure the wand of enchantment is waving;
There's a smile on the face, and a pang in the breast, [represt;—
While the whisper of conscience is hardly
Is this like Heaven?

Go to the *house of mercy*, go,
The penitent child of misfortune receiving;
See, o'er the cheek that was hollowed with woe,
The tear of contrition, of gratitude, flow—
This is like Heaven!

Go where the rescued sisters kneel,
The fathomless depths of His mercy adoring,
Who delighteth the wounded in spirit to heal,
Who causeth his love o'er deep sorrows to steal—
This is like Heaven!

Go where their songs are rising high,
With the notes of the bless'd in harmony blending;
For angels have caught the sweet sound of their voice,
And the spirits in glory with rapture rejoice—
This—this is Heaven!

MATERNAL SYMPATHY.

(From an unpublished Poem entitled "The Elegy of Life.")

Sweet Infancy, unconscious as thou art,
The springs of life are flowing in thy heart;
The germ of hope lies buried in thy breast,
The grave where passion sleeps, and sorrows rest:
But these shall wake thee, though they slumber now,
And life reclines serenely on thy brow;
Though smiles array thee, and thou know'st not why,
Yet time shall come when smiles themselves must die!
And ah! there lingers in thy trembling mind
Feelings of hope and fear yet undefin'd,
Thy sparkling eyes, in many a dew-drop, tell
Of living fires, unseen, unquenchable;
And I have watch'd them when they seem'd to say,
How thou would'st tell thy thoughts another day.
Sweet privilege of youth! to borrow peace
From distant years, when present woes may cease.
And oft thy mother's glowing hopes pourtray
Thy future life, in colours bright and gay;
When smiling health around thy cradle beams,
She loves to emulate its magic dreams:
And many a tale her ardent fancy tells,
Of noble deeds, and soul-enchanting spells.
No purer joy her tender bosom feels,
Nature herself no purer joy reveals:
And in her heart a register is kept
Of smiles that revell'd there, and tears that wept;
Of hopes and promises renew'd by thee
In blooming youth, in helpless infancy;
Ere yet the music of thy lisping tongue
Awoke in sweetest harmony of song.
And oft she deem'd thee eloquent, though mute,
For in thy smiles there glow'd an attribute
More beautiful than speech; so wondrous fair
And soft, like zephyrs marshalling the air.
What though her waking dreams in visions tell
Of future joys unknown, unspeakable—
What though her lab'ring thoughts essay to find,
In splendid deeds, an emblem of thy mind,
When time thy unfledg'd energies shall trace
In many a line recumbent on thy face—
To-morrow's sun may dawn upon thy bloom,
Its fleeting rays may languish o'er thy tomb!
Not e'en a mother's fondest prayer can save
The new-born spirit Heaven designs to have;
Though not to her the mystery is shewn,
Why Heaven, in kindest pity, claims its own.

REVIEW.

Library of Ecclesiastical Knowledge, No. I. On Free Inquiry in Religion. Price 6d. Westley and Davis, for the Society for Promoting Ecclesiastical Knowledge. 1830.

If the dominion of intolerance be inconsistent with the prevalence of true religion and liberty, and if the diffusion of useful knowledge be favourable to the interests of both—a case which none of *our* readers will allow to remain hypothetical—the plan and objects of the Society whose initial publication is now before us, cannot fail to approve themselves to the judgment, we were going to say, of every Protestant dissenter *especially;* but we may add, of every genuine friend to freedom, to virtue, and to truth. It cannot be freedom that "sound knowledge" will endanger, though tyrants may hate and oppose it; it cannot be virtue that shuns the light, and courts concealment; it cannot be truth that dreads free inquiry, and trembles to be questioned as to her character and claims. The interests of all are promoted by the most fearless investigation, provided only it be honest and wise, and by the most enlarged communication of knowledge and discovery.

The spirit of the times we live in, especially as connected with the mental habits and pursuits of the community at large, is eminently favourable to this process of improvement; and true Christians, of all men, will not be indifferent to the course of events, in its bearing on the happiness of man and the extension of Christianity. The field of universal knowledge is so vast, that no man, or body of men, can be supposed capable of cultivating every part of it to advantage; and hence the propriety of the "division of labour" in mental, as well as in manufacturing and commercial operations. Other Societies have chosen their objects and circles of labour, and in many instances both wisely and successfully: that which now invites our attention has selected *ecclesiastical knowledge,* in the most comprehensive sense of the terms, the diffusion of which it is especially, and most anxiously desirous to promote. We cordially approve its design, and wish for the most ample success to its exertions. The prospectus of the Society has been some time before the public, but we wish anew to call the attention of our readers to its important objects, which are forcibly alluded to in the following extracts from the Address of the Committee:—

"The Committee feel convinced that there is much in the general aspect of the times to call for their exertion. The infidel is abroad, and is bringing an unwonted hardihood to the stale employment of assailing Christianity through the medium of its corruptions. Ought not our zeal for the advancement of a pure religion to keep pace with that which marks the effort to crush it in its course? If to confound the thing and its abuses, be the mean policy of its enemies, shall not the effort to separate between them employ the hallowed scrutiny of its friends, and call forth an unfaltering energy? Moreover, it should not be forgotten, that our activity in this cause may be expected to produce an impression in many instances, which that of the dignified and endowed among its advocates has failed to effect. It is idle to pretend that the Protestant dissenters can have any thing to gain from this warfare, save that best of all gains, the consciousness of forwarding the interests of truth, and liberty, and happiness. We have no more to contend for an equality of civil rights; and secular ascendancy, or state emolument, were they freely awarded to us, our principles forbid us to accept. Hence, should the cause of Protestant nonconformity continue to be sustained by the learning and devotedness which have so long adorned it, there will perhaps be some difficulty in suggesting any explanation of the fact besides the true one. Motives there must be, and they must be spiritual or secular, generous or selfish; and where the bad are evidently unequal to the result, the good may cease to be regarded as a fiction. To the present hour, many of the most popular and accomplished would seem to be insensible to any cause as serving

to perpetuate dissent, which may not be resolved into ignorance, faction, or fraud. Whilst this spirit shall continue to send its pestilence abroad, is it not a duty owing to ourselves, our country, our principles—and owing, above all, to the divine Author of those principles—that our opinions should be placed more completely in the view of the public, and along with them, those reasonings which render their truth obvious, and their immortality certain?

"With the enlightened dissenter, it must be a matter of devout regret, that these principles should be so imperfectly felt and understood by the majority of his fellow-worshippers. The effect often is, that such persons desert our ranks as soon as an improvement in circumstances, or altered connections occur, to render their doing so *convenient*. What should be purely a question of conscience, thus degenerates into one of mere loss and gain. These considerations, and many more, induce the Committee earnestly to solicit that sympathy toward their object which may encourage them in their efforts, and enable them to pursue their intentions with promptitude and vigour."

With these purposes distinctly in view, and with such determination to accomplish them, who that is alive to the duties of the present crisis can fail to wish success to the labours of the Society, or to promote that success by every legitimate means in his power!

The Society, we think, has commenced auspiciously. In the first of its series of publications, the selection of a subject and of a writer has been eminently happy. No topic of discussion can be more interesting in itself, than "Free Inquiry in Religion;" and never, as far as our knowledge extends, has that important subject been treated with greater ability and effect.

After noticing the "Pagan principle" inculcated and acted upon by the philosophers of old, and shewing the inconsistency of this "compendious method" of deciding the great question, with the capacities and condition of man, he observes—

"The blessed God furnishes evidence of his existence, of his perfections, and of the direct revelation of his will to man; but the very act of supplying this evidence is a publication of the right of those to whom it is given, and, indeed, of the obligation they are under, to examine for themselves; otherwise, evidence could answer no purpose and truth obtain no permanent hold on the affections or the conscience." p. 3.

The course of his remarks on the great subject of inquiry takes the following direction.

I. *The province of Reason in reference to Religion:* and this is stated to be, first to ascertain that there *is* a revelation from heaven to mankind of the will of God, and then to discover the meaning of its various communications.

II. *The injurious consequences which have resulted from attempts to substitute the authority of man for the authority of God:* and these are shewn from the history of Paganism, of Popery, of the legal establishment of Christianity by Constantine, and of later attempts in various countries to force the consciences of men.

III. *The practical tendencies of this spirit of inquiry:* 1st, in the production of *humility;* the remarks on this point are admirable: 2dly, in being favourable to *confirmation in the faith;* and it is urged that it ought always to be associated with a spirit of devotion, and be kept in view in every system of religious education.

IV. *The extensive benefits which have been conferred upon the human race, and the numerous evils which have been checked or prevented, by the spirit of holy freedom in religious inquiry.* Of these are noticed, in the first place, *the Reformation,* and then the diffusion of religious inquiry generally among the people; after which the history of puritanism and *nonconformity* comes under review, with the progress of biblical literature and criticism, and the benevolent and missionary enterprizes which have been excited and promoted by its operation.

Such is the scope of this very interesting Essay, which we have read more than once with great pleasure. The topics it embraces will be acknowledged to be such as to deserve the attention of all who are disposed to *think,* and particularly at this most important crisis, when the minds of men appear to be turned with more than usual expectation to the aspect of the times. As an

illustration of the manner in which the writer before us has treated these topics, we quote the following passage.

"A spirit of inquiry is also eminently favourable to confirmation in the faith, that is, in what even constitutes the essentials of Christianity. Some persons, it is true, are apprehensive upon this point, and dread the effect of what in itself they cannot but admit to be just and reasonable. It is feared that young or feeble minds may be misled by unholy casuistry, and that by being encouraged to exercise a certain freedom of thought, they may rove at random, and fall into serious error. To obviate this alarm, however, it may be observed, that experience suggests an opposite conclusion. The more we investigate facts, the more it will be found that unbelief in general results from a want of examination, not from the exercise of it. Christianity is rejected, or its essential truths are questioned, not upon evidence, but against and in defiance of it. There has been no real study of the Scriptures, no real solicitude to understand its revelations, no sincere wish to verify its unpalatable doctrines. Inconsiderateness, attachment to vice, pride of intellect, the hope of distinction, the fear of shame, or some other of the base principles called into action by the world and its associations, will be found to impede the operations of judgment. Thus upon some altar of selfishness, the true glory of every rational being becomes sacrificed.

"Inquiry is favourable to confirmation in the faith, inasmuch as the immortal truths of divine revelation cannot suffer from examination; on the contrary, their evidence and influence are enhanced. Christianity, in fact, demands publicity, and not concealment; she asks for scrutiny, and not for secresy; she covets the light, and hates the darkness. She has no artifices, no sophistries, no impositions. She requires her advocates not to stand at the entrance of her temples, like the priests of Paganism, to proclaim that her rites are mysterious, and her oracles ambiguities; but to 'go into the highways and hedges,' to urge mankind of every class to acquaint themselves of all her secrets, to come within the sphere of her illuminations, to listen to her plain and explicit statements, and to pay attention to the instructions of her great Teacher.

"No one is so absurd as to maintain, that an investigation of the arrangements which obtain in nature, or the visible universe, would tend to disparage their divine Author, or shake the faith of an intelligent creature in his power or skill. The most minute and detailed observation with regard to the mechanism of the world, or any of the orbs above us, or the beings beneath us, could never awaken alarm. It were to be expected, that the sagacious investigator of the wonders of the heavens and the earth, of the discoveries of astronomy, and the facts of natural history; of the adaptations and harmonies that constitute what is termed natural theology; should return from his excursive range over the sublimities of creation, with a more confirmed belief in the perfections of the mighty Architect. The contrary result could be ascribed to nothing but some aberration of reason. But the God of nature is the God of scripture; the same character is visible in each; the two creations originate in the same source, the natural and the moral; and if the study of the one be pregnant with delight and improvement, so must that of the other; and if he who believes in the God of nature, rejects or undervalues the revelations of the God of scripture, he perversely rejects the greater, while he receives the lesser light. But conviction is the natural result of deep investigation, and if the harmonies of the visible world are seen and appreciated in proportion as they are examined, much more have we reason to anticipate that the higher harmonies of the spiritual world would open upon the inquiring and humble mind. We need not fear that research into the mechanism of the universe will tend to shake the confidence previously felt in a *divine Creator;* and why should we apprehend that an investigation of the great contrivance of a plan for the salvation of a ruined world, will have any tendency to diminish, nay, will not rather enhance, the confidence of the mind in a *divine Redeemer?*" pp. 21—23.

We intended to make other extracts from this Number, but we restrict ourselves to the preceding, because if we were to quote all we approve we should encroach too much upon our own space, and because, if our readers will take our advice, not one of them will fail to procure the Number for himself.

Sympathy; or the Mourner Advised and Consoled. 12mo. Westley and Davis.

This is a new work added to a most valuable class of productions; another attempt to administer comfort and to impart instruction to persons in trouble. It is not every Christian, nor every Christian minister who is qualified to be a Barnabas, to speak a word in season to him who is weary. Common

Christian experience and knowledge do not furnish sufficient stores for this high and difficult office. To execute such a labour of love well, requires long and familiar acquaintance with affliction both in ourselves and others. We must have passed through heavy trials and have derived benefit from them, have watched the dispensations of providence to others and entered with sympathy into their trials, and be able to sit down calmly to review the rough road in which we and many of our fellow pilgrims have been led, before we can be fitted to administer judicious and suitable consolation to the sons and daughters of sorrow.

Mr. Bruce has had several very eminent predecessors in this labour of love. Boston in his Crook of the Lot, Willison in his Afflicted Man's Companion; Brooke in his Mute Christian; Cecil in his Visit to the House of Mourning; Grosvenor in his Mourner, and other worthies have shewn in their works a familiar acquaintance with human and Christian grief, and with the sources of true comfort.

Mr. Bruce's work is large, and general, not confined to any species of sufferings, or any description of mourners. Every kind of trial is adverted to, and every class of sufferers is addressed, the affected and the unaffected, the believer and the unbeliever, the humbled and the murmurer, the resigned and the unbending. Affectionate, pertinent, and evangelical addresses and instructions are given to each. This compass and variety in the plan while it will render the work more acceptable and more useful to many readers, renders it in some instances too indefinite and general, depriving it of the point and specific bearing which are so interesting to the sufferer. The sufferer likes to be singled out, to have his own case, his own feelings, his own burdens pictured. He cannot readily credit that the writer can supply the necessary instruction or admonition, unless he discover that he has been placed in the same situation or at least in a similar one.

Mr. Bruce's book affords multiform evidences that the writer has been placed in the furnace, that he has been taught lessons there which never can be learnt in prosperity or ease, that he has been comforted and upheld by gospel consolations, and is now willing to impart these wisely and kindly to others.

This is not Mr. B.'s first production, nor does it shrink from comparison with his former treatises. The style is more measured, the expressions more select, and the periods more musical. Though the subject generally demands a sober and even kind of composition, the author often rises to warmth and dignity; indulging in expressions marked by high and ardent feeling. We shall now subjoin the "contents of the book," and such extracts as our limits may allow. The work is divided into eight chapters.—1. The Mourner's Sorrows; 2. His duties; 3. His exercises; 4. His resources; 5. His advantages; 6. His motives to submission; 7. His consolations; 8. His anticipations. These chapters have an introduction and a conclusion.

From the chapter on the mourner's duties we take the following sentences:—

"We cannot have a more suitable season for retrospection and self-examination. It is in the day of adversity that the wise man especially charges us to consider, when the voice of God in his providence speaks with the still clearer expression of his will in his Word, arresting attention, and urging enquiry. The storm which rages without ought to force us into the secret chambers of the soul: and taking the light of truth in our hands we should explore its dark and hidden recesses. God is throwing the beamings of his candle on our pollution and desperate wickedness; and our spirit should make diligent search."

In pages 58 and 59, the following passage occurs:—

"The *way of return*, and the means of reconciliation are so clearly pointed out in the Scriptures, that no one anxious about his salvation, need to want information and encouragement. The gospel dispensation is called the ministry of reconciliation; and

it is the substance of the evangelical testimony, that God was in Christ reconciling the world to himself, not imputing their trespasses to them. Ministers in the character of ambassadors for Christ, pray you in Christ's stead, be ye reconciled unto God, for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Nothing which we can do—confession of sin, tears of regret, resolutions of amendment, actual reformation, can possibly meet the claims of the divine government, or repair the breach which has been made between sinful man and offended deity. The law requires from us a sincere, spiritual, perfect, and universal obedience. Nothing short of this can answer its holy and equitable demands, and the least deviation renders us liable to all its fearful penalties. Nor can it bring down its high standard to meet the infirmities of human nature, lower the tone of its threatenings, or mitigate the severity of its punishments. *That* impartial obedience which we owed to the divine law, and which, alas! we have failed to render, has been performed in its fullest extent by Christ Jesus in our stead; while the exquisite sufferings he endured have presented to divine justice an ample compensation for the guilt of human transgression. We become personally interested in the righteousness of Christ, on the exercise of a living spiritual faith. When deeply sensible of our perishing and helpless condition, and renouncing every other source of dependence, we venture the soul into the hands of the Saviour for pardon and eternal life, his obedience and sufferings are reckoned to our account, and accepted on our behalf. The effects of this faith will be seen in the formation of a new and holy character, and in the established fruits of peace and joy. If we can obtain the delightful sense of reconciliation with God, and catch the beamings of his face, through the dark cloud which has hovered over our dwelling, we shall be enabled to say, the bitterness of death is past."

Writings of the Rev. Thomas Becon, Chaplain to Archbishop Cranmer, and Prebendary of Canterbury.

THE writings of the English Reformers are in a course of publication: the present volume contains those of one of the most active and useful of them. His heart was replete with affection, and to all that he deemed deserving attention, he gave the entire ardour of his soul. He possessed a high and just view of the value of sanctified learning, and so was laborious in attaining and using it; while he failed not to place the knowledge of the way of salvation above, far above all other science. He was more of a churchman than we like, but he was a better christian than most of us are. In his intercourse with mankind in the affairs of this life, he was peculiarly polite; while, as a teacher of religion, without fear or partiality, he nobly performed his duty. We have rarely read such intrepid statements of christian doctrine and duty; perused such invectives against unrighteousness, or seen such awful denunciation of the divine wrath due to offenders, as the work now on our table contains.

That useless and swelling declamation, those corrupting and often furious reprehensions of absent heretics, that antinomian bombast, and those soft, general, and measured annunciations of religious truth that so much dishonour modern pulpits, Becon would have perished rather than employ. He appears never to forget his final account, and never to intend anything but the benefit of those he addresses, and the glory of God whom he desires faithfully to serve.

It has been said, we trust it is slander, that volumes are sometimes reviewed before they are read; we can, however, aver that we have not spoken of Becon and his labours previously to a careful perusal of his life and writings. We do not admire all his phrases and illustrations, but there is a fulness, an urgency, and a tendency to usefulness in all he says, by which we are compelled to give his volume a warm recommendation. It contains his Life, which is brief but interesting; and a considerable number of papers, on subjects of moment, which were originally published and widely circulated as tracts. Among these pieces we find one styled "The News out of Heaven;" and then "A New Year's Gift;" and another "An Invective against Swearing." We have also, "The Christian Knight," and "The Demands of Holy Scrip-

ture;" with short sermons on "The Sufferings of Christ; the Resurrection of Christ; the Office of the Holy Spirit; Faith in Christ; and on the Holy Trinity;" and others on very useful subjects.

As a specimen of the whole, we give the following extract from the "New Year's Gift."

"As there is no damnation to them that are engrafted in Christ Jesus, who walk not after the flesh but after the spirit, so is there no health nor salvation to them that live after the flesh, though they babble ever so much of Christ's passion, blood, and death, of the remission of sins, of the mercy of God, of the gospel, of the sweet promises of God, and of everlasting life. God hath not called us that we should be unclean, but holy and virtuous; God, saith St. Peter, sent his son to be a beneficial Saviour unto you, that every one of you should turn from his wickedness. Therefore brothers, whensoever ye perceive that ye offend God in anything, despair not, fly unto repentance, be sorry for your sinful living; bewail your wicked manners, thirst after strength to do the will of God, confess your sins from the very heart, call for grace, desire mercy, and pray unto God that he will forgive you your faults, and he will undoubtedly remit and forgive you all the faults, sins, and trespasses, that ye ever committed against him, for the love that he beareth towards his Son, our Lord and Saviour Jesus Christ; who as your New Year's Gift saith, hath redeemed us from all unrighteousness, that is to say, both from original sin and all other."

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1. *History of the Christian Church from the First till the Nineteenth Century.* By the Rev. J. W. Middleton, M.A. Vol. 1. 13s. 6d. bds.
2. *Memoirs of the Reformers British and Foreign.* By the Rev. J. W. Middleton, M.A. formerly of Trinity College, Oxford. In 3 vols. 12s. R. B. Seeley.
3. *Writings of the Rev. John Knox, Minister of God's Word in Scotland.* Printed for the Religious Tract Society.

It is no slight recommendation of this Abridged History of the Christian Church, that its *Title* is not a misnomer. From too many of its more elaborate precursors, we are left to gather up the scattered fragments of the Church of Christ as we can find them; often concealed under some opprobrious epithet, while that most honourable name is usurped by Anti-christian or merely secular establishments; of the best of which, it may be safely affirmed, that whatever features of resemblance they may bear to the divine founder of Christianity, they are no where recognized in his last Will and Testament. The following quotation from the Preface explains the design of this work, and in our opinion fairly characterises its execution in point both of matter and style:—

"He has endeavoured to comprise in it a succinct account of all the most important facts and events connected with the first rise and progress of Christianity, the last and best dispensation of the truth and will of God to sinful men; its subsequent introduction into the various countries that have been visited with its light and blessings; the diversified degrees of purity in which it has been preserved, or of corruption into which it has fallen, with the alternate vicissitudes of declension or revival, or in some instances almost total extinction, by which its condition in these countries has been marked, the manner in which its character and influence as a spiritual system, intended for the conversion and sanctification of all who truly embrace it, have been affected by what may be denominated the political relations into which it has been brought, no less than by the divisions and heresies which have obtained within its own pale; the triumphs over human passion, and policy, and power, which it has so often and so divinely achieved; its continuance and success, notwithstanding the unceasing resistance and envenomed persecutions, which it has more or less experienced from an unbelieving and ungodly world, wherever its spirituality and efficacy have to any extent prevailed; and the peculiar guardianship which has ever been exercised over it by its glorified Author and Head, from the period of its original promulgation in the land of Judea, down through the whole series of centuries that have since elapsed, and in every land where the tidings of his great salvation have by its means been proclaimed.

"Within the limits prescribed to the work, it was evidently impossible to enter into much, or minute detail; and yet the author would hope, that he has been enabled to comprehend in it every thing of any great or material importance to the

elucidation of the subject, that is to be found in the more ponderous volumes of other ecclesiastical historians. It has at least been his object, to give as distinct and luminous a sketch of all the points above referred to, as was compatible with the size of his publication; and in this he trusts that he has not been altogether unsuccessful.

"The various topics which it brings forward, require only to be duly thought of, in order to secure the attention, by commanding the interest of every seriously reflecting mind. Nor can there be a more profitable study, whether by the younger or the more advanced enquirer after truth, than that on which these topics invite him to enter. In the facts and events to which they relate, he may especially learn, and that with an impression which more didactic statements even of Christian truth less easily produce, what God has done for men as sinners, in having blessed them with the glorious gospel; how, by departing from the simplicity of its faith, or the purity of its worship and obedience, they bring back on themselves the darkness and superstition from which He had caused them to emerge; how He protects his own cause in the world, against the many or the few who set themselves in opposition to it; how easily he at one time can make the very wrath of men to praise him, and at another restrain the remainder of their wrath; and how impotent are all their counsels and efforts to frustrate those purposes of his will, which He has purposed and revealed respecting the perpetuity of that kingdom of righteousness and peace, and joy in the Holy Ghost, whose past history so brightly illustrates his power and grace, and whose boundaries are destined to be one day co-extensive with those of the whole habitable globe."

In the last paragraph the author has happily exhibited the beneficial tendency of this species of reading, and we hail, as one of the most gratifying signs of the present times the diffusion of such knowledge by publications like the present. In literature as well as in commerce, the demand and supply seem mutually to act and re-act upon each other. Mr. Middleton's volumes also form a useful and interesting addition to the family library; bringing home in this popular form to our firesides and to our hearts, familiar sketches of confessors and martyrs, those "morning" and "evening stars" of the Reformation, whose sufferings and constancy will soon, we trust, become embalmed even in the tears of childhood: and displacing the heroes of ambition and of blood, call forth the sympathetic admiration of the young and ardent, with the achievements of *saints*, who died or triumphed in a nobler cause. The following affecting and tragic story occurs in the Memoir of Diaz, a Spanish martyr, "an event," our author remarks, "the exact counterpart of the bloody deed perpetrated by the first murderer."

"Alphonso set off immediately to Ratisbon, accompanied by an assassin, with intent to convert his brother or dispatch him. On his arrival, he found that Diaz was gone to Newberg, to superintend a publication by Martin Bucer. He accordingly followed him thither bearing a letter from Malvenda, exhorting him to obey his brother Alphonso who would give him good counsel. The Reformer expressed his surprise at this interview. His brother told him that he had taken that long and dangerous journey, with a view to expostulate with him on his heretical notions, and to entreat him to return to the bosom of the church. He then repeated the common-place arguments, and assured him that if he would go with him to Rome, and be a good Catholic, he would allow him a yearly pension of 500 ducats, out of some church revenues. Finding he could not prevail by reasoning or bribery, he left him at that time, but returned a few days after, declaring that he had been so much struck with his constancy, that he was almost inclined to think him right in his new sentiments. He entreated him, however, to leave Germany, where he was less needed, as so many able men had embraced the Protestant doctrine, and go with him to Trent, where his conversation might be useful to persons of erudition and judgment, and then proceed to Rome and Naples where he would find many opportunities of secretly diffusing his opinions, and not only be the means of good to his acquaintances, but perhaps ultimately profit his native country; promising that, if he acceded to this proposal, he would himself be responsible for the expense of the journey. The unsuspecting Diaz, rejoiced to see such favourable symptoms in so near a relation. He wrote to Bucer and other friends for their advice on the occasion, who lost no time in dissuading him from accompanying Alphonso. The latter, much disappointed, begged him at least to attend him on his return as far as Augsburg. Bucer, however, could not be easy without going to

Newburg, and earnestly beseeching his amiable friend on no account to leave the town till Alphonso was departed. Three days after, Alphonso entertained his brother previously to his departure, exhorted him to constancy, and with a show of much feeling declared his happiness, that in so short a time he had profited much by his conversation, thrusting fourteen crowns into his hand for present exigencies, and bidding him an affectionate farewell, with many tears shed on both sides.

"The insidious lawyer with his assasin, proceeded to Augsburg, but the next day having prevailed on the driver of the car in which they travelled to linger awhile on the road, they returned privately, purchased an axe of a carpenter, and disguising themselves, passed the night in a neighbouring village. Early on the following morning, March 27, 1546, they entered Newburg as soon as the gates were opened, like common pedestrians, having left their horses at a little distance. The ruffian habited as a postman knocked at the door of Diaz's lodgings, and was told by a lad who opened it that his master was in bed. Tell him then immediately to rise, said he, for I have intelligence for him from his brother. Diaz, being awakened, threw a cloak about him, and leaving his bedchamber, went into the next room to receive the messenger, who ascended the stairs leaving Alphonso below. The letter was presented to him purporting to be a warning from his brother, who had discovered some machinations against him at Augsburg, and advised him to beware of Malvenda and others, who were enemies to Christ, and thirsted for the blood of his saints. While the amiable victim was poring over the paper, and endeavouring to decypher its contents by the glimmer of the morning, the assassin struck the axe, which he had concealed under his coat, with such force into the right side of his head, that it was fixed in the wound, and catching his body as he fell without a groan, he laid it down, and softly stealing to his employer they both instantly quitted the town. Mounting their horses without the gate, they rode full speed to Pottmes, half way betwixt Augsburg and Newburg, where they found a relay, which soon enabled them to join their travelling car. The murder was so silently committed, that Senach who had slept in the same apartment with Diaz, heard nothing of it, till he was disturbed with the jingle of the murderer's spurs as he descended the stairs, when feeling alarmed, he sprang out of bed, and rushing into the adjoining room, beheld the mangled corpse of his friend!"

It will be perceived that the last of the above mentioned works is published by the Tract Society, which is rendering an essential service to the community, by furnishing cheap editions of such valuable writings.

The Daily Scripture Expositor, containing a Text of Scripture for every Day in the Year; with explanatory Notes and brief Reflections.

The public have of late years been much indebted to the Religious Tract Society, for several productions calculated to promote the interests of personal religion, among which the useful little volume now before us may be justly classed. It is printed and arrayed in a style of superior elegance, and reflects great credit on the taste as well as on the press of the Society. The design of the work may be best understood from the words of the Preface:—

"1. To furnish those who have not the advantage of a large library, with the substance of the researches of eminent biblical students; and to explain many eastern allusions which are frequently not understood.

"2. To form a portable book of reference for those who wish to employ their leisure moments in acquiring additional knowledge of the Scriptures.

"3. To be a companion to the Bible in the closet, by the perusal of one article each day, morning or evening.

"4. To lead by its reflections to the habit of drawing improvement from every part of holy writ."

We consider this neat and instructive volume one of the best New Year's Gifts we have yet seen, and, therefore, deserving of our warmest recommendation, particularly to our pious young friends, who cannot fail to derive from its daily perusal, much valuable information.

NEW PUBLICATIONS.

1. *The Grammatical and Pronouncing Spelling Book, on a new plan; designed to communicate the Rudiments of Grammatical Knowledge, and to prevent and correct bad Pronunciation, while it promotes an acquaintance with Orthography. By Ingram Cobbin, A.M.*

2. *Elementary Steps to Geography and Astronomy, in which the Astronomy of the Globe is simplified, for the use of Families and Preparatory Schools, on a plan entirely new. Illustrated by maps and cuts. By the same Author.*

3. *The Child's Prayer Book; containing Original Prayers for morning and evening, and particular occasions; select Hymns and appropriate Texts of Scripture, with Short Questions designed to unfold and impress them on the infant mind; and developing a new and easy method of domestic and religious instruction. By the same Author.*

We have before had the pleasure of noticing Mr. Cobbin's elementary works for children, and are happy to find him still engaged in an important department of labour, and one for which he is eminently qualified. It has been observed of the excellent Dr. Watts, that in no instance did he afford a greater evidence of the superiority of his mind than in his condescending to become the instructor of little children. Happy is it for the youth of the present day that so many talents are still employed for their benefit. May their esteem for such privileges lend to extensive improvement. Mr. Cobbin's "Spelling Book," stands first on our list for notice, and we regard it as deserving the chief place among the Spelling Books now in print. It is entirely divested of that extraneous matter which is to be found in most works of a similar nature, and is in perfect accordance with the character it bears in its title page.

The "Elementary Steps" is a very pleasing little book, replete with useful instruction, imparted in a manner calculated at once to awaken the attention, and impress the memory. We shall be gratified to learn that both these initiatory works have secured the notice of all who are engaged in the culture of the youthful mind.

The next production of our useful author is the "Child's Prayer Book," which is deserving of our best commendation. The plan of this work is very good, the hymns and portions of Scripture are well selected; and, in the hands of a pious and judicious mother or nurse, it cannot fail, under the divine blessing, of affording the most beneficial knowledge that can be attained.

We heartily join with the pious author in the prayer contained in his excellent prefatory address that "the success of his efforts may be made apparent in the increase of youthful piety, and that through their agency many families may be become nurseries for the Church of Christ."

4. *Reasons for Secession from the Church of England. By the late W. Hurn, Minister at the Chapel, Woodbridge, formerly Vicar of Debenham.* In one vol. 8vo.

5. *A Reply to the Remarks of the Rev. P. Penson, Vicar of St. Oswalds, Durham, on an Introductory Discourse entitled "Voluntary Churches the true Churches of Christ," by the Rev. J. Matheson, Durham.*

*** Some of our readers are probably aware that, in the Asiatic Journal of September last, there was inserted a very severe critique on the Mahratta Version of the New Testament by Dr. Carey, which has been in circulation for some years past. A full examination of this article has just issued from the press, prepared by Mr. Greenfield, the learned Editor of Bagster's Syriac New Testament, under the title of "A Defence of the Serampore Mahratta Version of the New Testament." It came to hand too late to be reviewed in our present number with that care which the importance of the subject demands, but we hope to introduce it more fully to the notice of our readers in our next.

In the Press.

Shortly will be published, by Samuel Lawson, Warwick Square, The Juvenile Repositary of Moral and Religious Stories, with a Recommendatory Preface by the Rev. John Campbell. By the Editor of "Affection's Offering;" demy 18mo. embellished with finely executed wood engravings.

Shortly will be published, price 6d. An Essay proving the Sanctification of His People to be the will of God in the gospel. By John Holloway.

The Devotional Testament, containing Reflections and Meditations on the different Paragraphs of the New Testament of our Lord and Saviour Jesus Christ: intended as a Help for the Closet, and for Domestic Worship. By the Rev. Richard Marks, Vicar of Great Missenden, Bucks.

OBITUARY.

MRS. ALICIA MIALL,

WIFE OF THE REV. DANIEL MIALL OF PORTSEA.

RECORDING the characters and experience of eminently pious persons, appears not only allowable, but an incumbent duty. If we refer to the Scriptures as a precedent, we find that a faithful record of those of whom the world was not worthy pervades the sacred volume, both of the Old and New Testaments. Worthy and unworthy characters make up the full sum of all God's intelligent creatures, and the former are presented as patterns for the imitation of those who are yet in a state of probation for eternity; and as the cloud of witnesses by which we are surrounded, is composed of individual subjects of piety, I venture to present one in this Obituary, whom no one who knew her would for a moment hesitate to adopt as a suitable exemplar.

Mrs. Alicia Miall for more than sixty years knew the Lord, and all who were acquainted with her will testify, that that knowledge was influential on her whole character. She was the subject of divine grace as early as fifteen years of age, and her path, like the shining light, has increased to the perfect day. She was baptized by the Rev. John Martin, and united to the church then under his pastoral care at Sheepshead, in Leicestershire, of which church her father, Mr. Bentley, was a worthy deacon. From this place the providence of God (which she invariably acknowledged) removed her residence to Tetbury, in Gloucestershire, where she united with the church under the care of the Rev. Mr. Burchell. With these churches she walked in sweet communion until about thirty years ago, when she became united in the conjugal relation with the Rev. Daniel Miall, who shortly afterwards succeeded the Rev. Joseph Horsey in the pastoral care of the first Baptist church in Portsea. Her venerable husband is left for a short time to mourn her loss. During the long period of her connection with that church, a fearless appeal might be made to all its members, and they would testify to the amiableness of her disposition, the consistency of her demeanour, and the blamelessness of her life. In her character, the doctrine of human depravity was but little illustrated. She complained, indeed, of her depravity, acknowledged her unworthiness, and possessed but little of that superficial confidence by which too many professors are characterized, whose religion at best is questionable. While she was well known to have been active and attentive to her domestic concerns, she at the same time failed not in securing a suitable portion of her time for private devotion. This she considered indispensable, and these invaluable moments were not unfrequently redeemed from the usual time of repose. Her humility rendered her extremely diffident, even among those who not only esteemed, but who also venerated her. Nothing *assuming* or obtrusive was ever discovered, through the whole of her long intercourse with an extensive circle in this neighbourhood A short extract from a letter, written by a dear relative subsequent to her death, and which refers to her character, may not be deemed obtrusive. After speaking of the blessedness of those servants who are found waiting for the coming of the Lord, the writer adds, "My dear aunt was indeed one of that blessed number, and she has entered into the joy of her Lord. It was to me an interesting circumstance, that she should have departed on a Sabbath day—a day always so warmly greeted and so highly enjoyed by her. Could she have had her own wish, I think it would have been thus to have commenced her everlasting Sabbath. How often has she antici-

pated that glorious hour which she has now realized, when she should be freed from sin and all its sad effects! The time I spent with her in the autumn I shall always look back to with much affectionate interest. May her prayers for me be answered, that I may meet her with joy in the great day! She has indeed left a good name behind her. Her character was not a common one, and the blessing of the Saviour was attached to it. She was poor in spirit; she was meek; she hungered and thirsted after righteousness; she was pure in heart; she was a peacemaker; and she is gone to receive her reward, the reward of grace."

It may be remarked of our deceased friend, that she maintained a rigid discipline over her own mind. Her attendance on divine ordinances was strictly reviewed in private before God, and the wanderings of her thoughts, and the occasional dulness of her frame, were as much lamented, and pardon for them implored, as though they had been open and flagrant transgressions. She for many years kept a faithful record of her experience, and from this pious deposit extracts might be made, to shew how much she cultivated personal religion, und how diligent she was to make her calling and election sure. *Self-renunciation, triumph in the cross of Christ,* and a *constant desire for increasing conformity to the will of God,* pervade these sacred memoranda.

The character by which she was first designated on her arrival at Portsea, she kept firm *to the end*—"An Israelite indeed, in whom is no guile." She always took a lively interest in the welfare of the church to which she belonged, and of all its members severally, and prayed earnestly for its prosperity. While enabled to maintain her attendance on the public means of grace, which was almost unremitting for the greater part of her life, her place was never vacant; and at the time of her residing nearly two miles from town, she was not only constant, but early in her place in the house of God. In her long protracted illness, or rather through a series of reiterated attacks of weakness and disease the most distressing, she preserved a remarkable equanimity of mind, and her affectionate and sedulous attention, in alleviating the distresses of her dear, aged, and venerable partner, who has been for some time past laid aside from pastoral duties and ministerial engagements, and at length confined to the chamber of affliction with her, was astonishing to those who witnessed it; and these kind offices of love she was permitted to discharge until a few hours before her removal, when with her own hands she prepared something to soothe his cough, which he could not have received with so much confidence and pleasure from the hands of any other person.

In reference to her confinement from the house of God, which she always greatly lamented, it may not be considered a departure from propriety to introduce *one* short extract from the notes of her retirement, which shall close this memoir:—

"July 12, 1829. This day we are again confined to our own habitation, through the afflicting hand of our everlasting friend, who knows what is best for us. O that the afflictions and pains we are called to endure may brighten us for the glory of the heavenly state!"

Her frame was tranquil, and her end (which much resembled a translation) was peace. She died the 6th of December, in her 80th year.

Portsea. J. S.

INTELLIGENCE.

FOREIGN.

EXTRACT OF A LETTER FROM THE REV. DR. CAREY, DATED SERAMPORE, 6TH JULY, 1829.

I hope we shall not be stopped for want of funds. We have now an opportunity of employing five additional labourers in the work, who either have offered themselves, or are about to do so, all of whom we think highly of, and who being, with the exception of two, who are Englishmen, country born, or as now termed, East Indians, will require from 100 to 120 rupees a month for their support, besides the expence of their journeying to their stations, and the erection of a Bungalow, or thatched cottage for them to live in; of this, however, you will be informed further. I trust God is opening greater prospects of usefulness to us than heretofore. At one of the places intended to be occupied by one of the above mentioned brethren, several have been already baptized by brother Robinson.

DOMESTIC.

Recent Deaths.

At Colnbrook, Bucks, on Jan. 1, 1830, Mr. Robert Carr, in the 76th year of his age. He has been an honourable member of the Baptist Church in that town more than 52 years; and a useful deacon nearly 35. His mortal remains were interred in the burying ground connected with the Baptist Meeting-house, on Friday, Jan. 8th. His funeral sermon was preached by his pastor, in the afternoon of the following Lord's day, to a very crowded and attentive congregation, from the 1 Cor. xv. and part of the 10th verse, "But by the grace of God I am what I am."

On Tuesday, the 19th of Jan. Robert Davies, Esq. of Walthamstow, Essex, in his 82nd year.

At Stoke Rivers, near Brayford, North Devon, on the 26th Oct. 1829, Mr. Edward Widlake, for the last seven years pastor of the Baptist Church in Brixham. During the former part of that period, his labours in preaching the gospel of Christ were abundant, and through the divine blessing were rendered to many persons very useful.

From his brethren in the ministry, his character and talents procured for him affectionate esteem, and although his literary advantages were very limited, his attainments indicated the native vigour of his mind, and rendered his discourses generally and highly acceptable. Within the last three or four years, however, severe and long continued domestic affliction abridged his labours and wasted his pecuniary resources which were always inadequate to the exigencies of his situation.

Some months prior to his lamented decease, he removed, (with a forlorn hope on the part of many of his friends) to his native district for the benefit of his health, which had been seriously impaired. There his strength gradually declined, whilst his disorder assumed an aspect increasingly decisive. He wasted away amidst the kind attentions of his wife and other relatives, until a widow and two fatherless children were left to deplore his death at the early age of thirty-one years. The expenses incident to repeated and protracted afflictions have placed his surviving family in a situation of urgent necessity. In their behalf the present appeal is made to the benevolent and compassionate. Their circumstances have awakened the sympathy of the ministers and churches comprehended in the association of which the departed was a member, and the undersigned venture to solicit the pecuniary co-operation of their Christian friends in remoter parts of the kingdom.

By either of those ministers whose names are subscribed, contributions will be thankfully received; as also by the Rev. W. F. Burchell, Falmouth; Rev. G. H. Brewer, Exeter; Rev. J. Baynes, Wellington; Rev. T. S. Crisp, Bristol; and Rev. J. Dyer, London.

T. WILLCOCKS, Devonport,
T. HORTON, Devonport,
S. NICHOLSON, Plymouth,
H. F. LYTE, Minister of the Episcopal Chapel, Brixham.
J. B. GOODWIN, Assistant minister of ditto.

PROFANATION OF THE LORD'S DAY.

Extract from a Circular Letter respectfully addressed by the Christian Instruction Society, to the Ministers of the Gospel

of every denomination, in London and its vicinity, as ordered at the Special General Meeting, held Nov. 3, 1829.

REV. AND DEAR SIRS,

"There is an apostolic injunction, requiring us to 'consider one another, to provoke unto love, and to good works.' It is in the spirit of obedience to such an injunction that we now beg to address you. Sanctioned by authority so legitimate, sacred, and awful, because supreme and divine, we shall not apologize for thus soliciting your attention. Upon *inferior* authority, we should not have ventured to do it.

"A mightier power does not exist under heaven than that with which you are invested, and which it is possible for you to exert. Nothing could stand against a combination of evangelical principle and consecrated talent, like that which you might exhibit; nor is there any result, however grand and momentous, which might not be achieved by means of such a confederacy. It is for you to fix the standard of practical virtue. It rests with you, in a great measure, to determine what shall be the tone of moral sentiment and feeling throughout this vast metropolis.

"The subject upon which we are anxious to fix your immediate and serious consideration, is that of the *Lord's day*. We should deserve to be charged with insufferable impertinence, were we to remind you of the dignity and solemnity of its claims. We make our appeal in its behalf to the impressions and experience of your own bosoms. It is a season hallowed and endeared to your best feelings, by a thousand sublime and delightful associations. Of the manner in which the Sabbath is spent in many parts of our city, you are not ignorant."

The address then adverts to some of those notorious breaches of the Christian Sabbath, which are so frequently and offensively obtruded on the public eye. These palpable violations of that hallowed day we have already placed before our readers in our Supplementary Number, p. 567; and shall, therefore, proceed to extract from the present Address, those solemn statements in which many of high profession in the Christian world are more or less implicated.

"There is, however, reason to apprehend, that the evil we deplore is not confined to the haunts of iniquity, or peculiar to the ignorant and the impious. It is greatly to be feared, that even among professors of evangelical religion, ideas and practices, utterly at variance with the sacredness of the Sabbath, have become lamentably prevalent; and that where it may not be openly profaned, it is in innumerable instances, far, very far from being reverenced and sanctified as it ought. Are not many of those, accustomed to attend upon your holy ministrations, and called too by the name of Jesus, chargeable with spending not a few of its precious hours in idleness, in unprofitable and unseasonable conversation, in paying or receiving visits, and in entertaining company, or seeking to be themselves entertained? Are not many of those who sustain the important character of Masters and Mistresses, guilty of great negligence in their selection of individuals to serve them; and of yet greater negligence in their treatment of the spiritual and eternal interests of such individuals, when brought under their care, and introduced into their households? Are not many of those who keep their shops open on the Lord's day, and can, without shame, transact their usual business, emboldened by the thought, that much of what they get during that hallowed season, comes from professors of godliness, or at least, from regular attendants upon the preaching of the gospel, while the godly and conscientious man, who nobly and resolutely refrains from his wonted occupation, and shuts out the world from his house, and would shut it out from his heart, is thus deprived of the gain to which the New Testament declares him entitled?* Are not many of those whom we behold, during the intervals of public worship, parading our streets and our squares, and the fields of our vicinity, for the mere sake of personal enjoyment, the younger branches of religious families? And among the thousands of both sexes, who, as regularly as the Sabbath returns, form themselves into parties of pleasure, and repair to the scenes of gaiety and dissipation, are not hundreds the apprentices of persons whose piety it would be most uncharitable to doubt —persons, perhaps, standing high in the esteem of the Christian world, and eminent for liberality and zeal?

"O ye servants of the living God! these things ought not to be. We complain not of your exertions, and let us not be understood as insinuating that you have been deficient. Had your endeavours been duly appreciated, and had the spirit of those truths which you are accustomed to enforce been imbibed, the moral aspect of society must have become very different from what it is. But we ask, Can nothing more be done? We want a grand simultaneous movement in reference to the Sabbath. In effecting such a movement, *you* must be the prime agents. It were of no avail to call upon the Ministers of State to do what may be regarded as *their* duty, while the Ministers of Religion are not in all directions actively engaged to the full extent of

* Mark x. 29; 1 Tim. iv. 8.

theirs. It were useless, and perhaps worse than useless, to secure the enforcement of human laws, if there be not the operation of a higher and holier law—that law of truth and of love, the nature of which you are appointed to unfold, and the influence of which you must be instrumental of bringing to bear upon the conscience and the heart. It is in the *Church* that, in this, as in almost every other respect, reform must begin. The Church is not what she ought to be. The Church is not doing her duty, either to herself or to the world. If she were, instead of acting upon the principles of the world, as is now so frequently the case, the world would be compelled to act upon *her* principles. Suffer us then, with all affection and earnestness, to entreat that you will assiduously and constantly seek to bring about and promote a revival of genuine godliness in the different societies with which you may be connected; and especially that you will let it be one of the objects of your most anxious solicitude, and will adopt every practicable method, to keep the claims and privileges of the Sabbath always in the thoughts and imaginations of your people. Suffer us to entreat that you will give yourselves no rest until you see them roused to a proper sense of its importance—a correct appreciation of its value—a right discharge of its duties—and that deep concern for its improvement, which ought never to be absent from a Christian's bosom; and until, when thinking of them at its commencement or its close, or when looking upon them as assembled in the sanctuary, you can feel an unwavering assurance that '*it is the Sabbath of the Lord in all their dwellings.*' Thus will you be the means of restoring the broad and vivid line of demarcation which existed in other days, and was intended always to exist, between the church and the world. Thus will you be the means of imparting a moral power to the religious community, which must tell upon the surrounding population.

May the spirit of wisdom and of power abundantly rest upon you! In making this communication, we have discharged what we considered a duty devolving upon us, and redeemed a pledge recently given to the public. Should it conduce in any measure to the stirring up of your minds, and so to the accomplishment of the important object we have at heart, we shall exceedingly rejoice, and account ourselves greatly honoured.

JOHN BLACKBURN, }
JOHN PITMAN, } Secs.

THE ABOLITION OF SUTTEES.

On Monday evening, January 18, 1830, a public meeting was held at the Meeting-house, Little Prescot-street, London, for the abolition of the burning of widows in India, the Rev. T. Griffin in the Chair.

After prayer by the Chairman, the meeting, which was pretty numerous, was addressed by Messrs. Dyer, Danford, Brown, and other gentlemen, who evinced the warmest zeal in this cause of humanity and religion.

Much information concerning the murderous practice, for the abolition of which the meeting was convened, was communicated; and horror and astonishment were excited: horror caused by the many and great evils connected with the Suttee; and astonishment that human beings should ever have kindled such fires in India, and a Government professing to be Christian, should have connived at them in Europe.

Nations are deprived, by the retributions of a divine Providence, of their dominions, their power, and their happiness, because they provoke the Lord of Glory by their sins: He beholds their offences against truth, justice, humanity, and religion, and says, "Shall I not be avenged on such a nation as this?" Has he not spoken thus, and acted accordingly, toward ancient Egypt, the nations of Canaan, Chaldea, Greece and Rome, and many other once renowned people? Long ago, their glory has been entombed, and it has had no resurrection; and is it not a striking evidence of the patience of God, that a Christian people should have been so little punished, whilst they have been content to do nothing effectual against an evil in their own dominions, under which hundreds of widows have been forced by avarice, under the influence of fallacious representations, intoxicating drugs, and cruel menaces, to expire in fires intentionally kindled for their destruction? If the British nation does not rise in its collected might against these Indian murders, and make their repetition for ever impossible under its rule, will the "Father of the fatherless and the Judge of the widow" delay much longer his vengeance? Has he not beheld the agonies of every hapless widow that has been destroyed; does he not punish nations for their sins; and is he not able to prostrate all our glory, and bring us to desolation? If those who "fear not God," nor regard human kind, have been, and intend still to be, regardless of the horrid sufferings of others, let all the pious and humane in this land unite in presenting petitions to both Houses of Parliament, as soon as they are able, for the abolition of the burning of widows in India. In this good work the ladies may unite; but, by those who are well informed on such subjects, it is deemed by far the better way for females to have petitions entirely their own. This plan is intended to be adopted at Prescot-street as early as possible.

The petitions for male signatures were prepared and adopted at the meeting above mentioned, grounded on the following motions, which were unanimously received:

1. That the practice existing in British India, of burning widows on the funeral piles of their husbands, is a gross violation of the law of God and the feelings of humanity, and in its tendency highly demoralizing.

2. That this meeting learns with great regret, from official returns now before the public, that the number of widows immolated in the Presidency of Bengal alone, from the year 1819 to 1823 inclusive, amounted to upwards of three thousand.

3. That this meeting recurs with much satisfaction to a resolution of the Honourable the House of Commons passed in the year 1793—"That it is the peculiar and bounden duty of the British Legislature, to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for these ends, such measures ought to be adopted as may gradually tend to their advancement in knowledge, and to their religious and moral improvement."

4. That this meeting deeply laments, that after the lapse of thirty-six years since the said resolution was passed by the House, so little has been done to remove an evil of such fearful magnitude; and is of opinion that it is expedient to petition Parliament to adopt such measures in the spirit of that resolution, as it may in its wisdom deem best, for abrogating a practice so highly injurious to that character of humanity and veneration for the divine law, which they trust will ever distinguish the Government and people of this country.

5. That petitions be presented to both Houses of Parliament, and that the petition to be now read be adopted, and signed by the present meeting.

6. That this meeting do earnestly and respectfully recommend to their fellow-subjects throughout the British empire, to present petitions to Parliament, and unite in expressing their humble hope and earnest prayer, that such combined efforts may be owned by Him who pitieth the widow and the fatherless.

GLASGOW AND WEST OF SCOTLAND TEMPERANCE SOCIETY.

Whereas the vice of Intemperance has long been gaining ground in this country, and of late years, especially, has been making fearful advances among the labouring classes of society, leading to the neglect of education and the profanation of the Sabbath; debasing the social habits, and corrupting the morals of the community; inciting by its unhappy influence to the perpetration of every crime, and loosening all the ties which bind man to man;—and whereas the means which have hitherto been resorted to have proved utterly insufficient to restrain this growing evil, rendering it evident that some more determined, systematic, and combined efforts are necessary on the part of the friends of morality and religion, in order to effect a change upon public sentiment and practice, as to the frequent use of intoxicating liquors; and encouraged by the astonishing and gratifying success which has attended the institution of Temperance Societies in North America, we resolve to form ourselves into a Society, with the following constitution, and to which we affix our names.

That the Society shall be denominated *The Glasgow and West of Scotland Temperance Society.*

That the Society shall consist of all, who under the conviction that ardent spirits have produced, and are now producing, the evils which have been already enumerated, do voluntarily consent to relinquish their use, except for medicinal purposes, in order, by their example and influence, exerted in every proper manner, to effect a change upon the existing habits and sentiments of the community, and to put an end to the prevailing practice of using them on all occasions and for all purposes.

A contribution to the funds shall not be deemed necessary to membership, although it is strongly recommended to all to further the objects of the institution by their benefactions.

That a committee of management shall be appointed, who shall meet regularly at such periods as they may themselves appoint, for the dispatch of business; and that their duty, together with the secretaries, shall be, to open up a correspondence by personal interview, or in writing, with ministers, medical gentlemen, masters of works, and other influential persons throughout the country—to use all proper methods of producing seasonable and salutary impressions on the public mind on this subject; to print and circulate essays, sermons, tracts, or works bearing upon the objects the Society has in view, and addressed to different classes of persons throughout the community; to promote the institution of similar Societies in the various towns or villages in Scotland, particularly in the western part of the country; to encourage especially the formation of associations on similar principles amongst the labouring and lower classes of society; to use means for restricting the number of licences, and to procure an increase upon the duties imposed on ardent spirits; and to devise and carry into execution, whatever other measures may be most likely, under

the blessing of God, to effect a great and radical change upon the intemperate sentiments, habits, and customs of society at large.

That in prosecuting these measures, the Committee shall be at liberty to avail themselves of the assistance of all who may be desirous of furthering any of the specific objects the Society has in view, although not subscribing to its constitution, or conforming to its rules.

That the funds necessary for carrying these purposes into effect shall be raised by annual subscriptions, donations, or congregational collections.

That in attempting by the means already specified, or by any others which may be judged advisable, to exterminate the vice of intemperance as a great national sin, the Society would desire to rest their hopes of final success not on mere human agency, but on the countenance and blessing of Him who alone can crown their efforts with the desired result.

Any individuals desiring information, or wishing to co-operate with the Society in furthering its objects, may address their communications to the Religious Institution House, 11, South Frederick-street; or to Mr. William Collins, Bookseller, 37, Wilson-street, Glasgow; at either of which places, Tracts on the subject of Temperance Societies may be had for distribution.

MISSIONARY PRAYER MEETING.

On Tuesday evening, the 26th of January, a meeting was held at Devonshire-square, for the purpose of acknowledging the divine goodness lately shewn to the Baptist Mission, both in the East and in the West, and of supplicating yet further displays of mercy. Various particulars of intelligence were read by the Secretary to the Society, and the following brethren led, in succession, the devotions of the assembly: Rev. Eustace Carey, J. W. Ricketts, from Calcutta, Isaiah Birt, Dr. Cox, Mr. Groser, and Mr. Upton, sen. In the course of the evening a note was read from a highly-valued friend, expressing a very earnest hope, that the day usually called Good Friday may, as last year, be set apart for services of this description; and we trust the seasonable hint will be acted upon, especially as we have encouragement to believe that former petitions were not offered in vain.

OPENING OF CHAPELS.

SIDMOUTH, DEVON.

Since February, 1827, the friends of the Baptist denomination in this town have occupied a large room for conducting the public worship of God, which has, for some time past, been found much too small to accommodate the numerous hearers that have attended. With a view more fully to meet the spiritual wants of a large portion of the inhabitants of the town, an eligible spot of freehold land has been obtained, and a neat and commodious chapel has been erected, which was opened for public worship on Wednesday, the 18th of November, 1829.

On this interesting occasion three sermons were delivered; that in the morning, by the Rev. J. Baynes of Wellington, from Acts ii. 17; in the afternoon, by the Rev. J. Mason of Exeter, from Rom. iii. 23—26; and in the evening, by the Rev. J. Hoby of Weymouth, from 1 Pet. ii. 4, 5. The devotional services were conducted by the Rev. Messrs. R. Horsey, Gill, Bowyer, Lush, Baynes, and Willson.

It has been truly gratifying to witness the large and attentive congregations that have assembled to hear the word of God, since the new chapel has been opened. O that the Lord may pour down his Spirit, that the Gospel may prove the power of God to the salvation of many!

WENDOVER, BUCKS.

The re-opening, after enlargement, of the Baptist chapel, Wendover, Bucks, took place on Thursday, the 3d of December, 1829, when Mr. Wallis, of the Commercial Road, London, preached in the morning; Mr. Statham of Amersham, in the afternoon; and Mr. Brooks of Fenny Stratford, in the evening. The attendance during the day was very numerous and respectable, and the collections liberal. The presence of the great Head of the Church was enjoyed, and each one could say, "It is good for me to be here."

NOTICE.

The anniversary meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, will be held on Wednesday, the 7th of April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin-street, in Aldersgate-street, by the Rev. John Scott Porter, of Carter-lane. Service to begin at twelve o'clock precisely. The Friends of the Society will afterwards dine together, at the Albion tavern, in Aldersgate-street.

Errata in the January Number.

Page 1, line 17, for 1797, read 1779.
15, .. 23, for confirm, read conform.
19, .. 9, for having, read leaving.
20, .. 12, for ere, read in.

IRISH CHRONICLE,

FEBRUARY 1830.

It will no doubt be seen with pleasure, that our agent, the Rev. Stephen Davis, has been so well received in Scotland. He is returned to his regular station at Clonmel, but will soon visit England, for the purpose of collecting for the Society. The Secretaries will be obliged if their brethren in different parts of the country will inform them, if they and their friends will admit Mr. D. to visit them for that purpose. It will be recollected, that the Society having no funds, the necessity of making such an appeal on the subject becomes urgent.

From the Rev. S. Davis to Mr. Burls.

Greenock, Dec. 26, 1829.

My Dear Sir,

I am happy to inclose to you another bill for the Baptist Irish Society, value 66*l.* which closes my collections for this visit to Scotland. The account stands as follows:

Collected....	£391	7	9
By bills to yourself	£366	0	0
By expences, including return to Clonmel	25	7	9
	£391	7	9

In addition to the above, the Edinburgh Bible Society have granted 1000 Testaments *bound*, value 58*l.* 6*s.* 8*d.*; a bookseller in Edinburgh gave me small books to the value of 1*l.* 1*s.* and a lady 1*l.* to purchase books and tracts; also the Glasgow Bible Society have promised a vote in books (they do not grant money), and the Greenock Ladies' Association are to send us something after their next quarterly meeting, so that upon the whole, I have no doubt it will be seen that I have even succeeded *better* than upon either of my previous visits.

S. Davis.

From the Rev. J. Wilson to the Secretaries.

Sligo, Dec. 16, 1829.

Dear Brethren,

I herewith send you the quarterly account of the schools, and the Readers' monthly journals.

With respect to both reading and preaching, we have not so much cause of complaint as might be expected, from the agitated circumstances of this country; considerable numbers attend to both, though we cannot point out many who give evidence of being savingly influenced by them.

Yet, it is my firm conviction, that at no period since the commencement of the Society's operations have there been more persons engaged in an attentive perusal of the Scriptures, nor, apparently, more desirous of arriving at a satisfactory acquaintance with them. Though great fear is manifested by many, as to the consequences of doing so; nor is this a matter of surprise, when it is known to be a very common practice for individuals to watch their neighbours, and if they see a Roman Catholic speaking to a reader, or a pious schoolmaster, the priest is immediately informed of it, and punishment is sure to be inflicted, or a promise extorted, never again so to transgress.

I am sorry to have to repeat, that several of the schools continue to be violently opposed, and some of them are consequently but thinly attended; yet the desire for instruction is unabated, and the progress of those who attend was again peculiarly pleasing at the quarterly inspection. As this took place early in the present quarter, in order to my seeing the children prior to the digging the potatoes, I have recently travelled over much of the ground a second time, and have seen more than two-thirds of the schools when I was not expected by the teachers; but I am happy to say that I found them all at their post, and diligently pursuing their work.

It gives me pleasure also to state, that the *night schools* are better attended than I anticipated; and while many in this unhappy land are perpetrating deeds of darkness during the hours in which their persons and their actions are concealed; in these little seminaries there are many receiving that instruction from the sacred oracles, which will disperse much of the darkness in which their minds have been enveloped, and which we may hope will bring them to that light, where "their deeds shall be made manifest that they are wrought in God." Indeed, on observing the desperately evil spirit that prevails in the minds of many, and the consequently abominable practice, being "hateful, and hating one another," it is matter of surprise that the night schools should be permitted to go on without molestation; for they are a very efficient means of circulating the Scriptures among the adult population, and of inducing a spirit of inquiry as to their contents. O that the instructions they receive may be sent home with power upon their hearts!

J. Wilson.

From Mr. William Moore.

Sligo, Dec. 11, 1829.

Rev. Sir,

As the Lord has been pleased to prolong my days beyond what I or any other expected, and year after year seeing the purposes of our heavenly Father accomplishing in various ways, and from what is passing, it is not difficult to see "this word yet once more" (Heb. xii.) cannot be far distant; no, there is not a month passes that there are not some notices of it. Notwithstanding all opposition of the priests, sometimes raging and sometimes abating, the poor papists will hear. A few days before I left home, Parson G. was murdered, an attack made on Parson S., and a ball lodged in Parson D.'s neck, which is not yet extracted. I met a number of men in my neighbourhood: one of them, in a jesting manner, said, "Your turn is not far distant." "You mistake," said I; "there is not one of ye, if ye knew of my being in any danger, that would not warn me, and risk your own lives to protect me; particularly you," said I to him that passed the jest. They all declared it would be the case. "So," said I, "what cause of dread have I for telling my good neighbours the truth?" One of them shook his head, and said, "Perhaps the time is not far distant when neither you nor us will be in dread to discourse." However, I am detained in this neighbourhood longer than I would wish, and have cause of thanksgiving, that in the course of providence I got acquainted with the families that have detained me so long here; the one is Col. P. the other his nephew, once a minister of the Established Church. About two years ago I had different invitations from Mrs. P. to go to their place. I hesitated for a long time, knowing they were in high life, of family and fortune, also himself and his brother, from their youth, bred military men. When I used to think of all these matters, I was often cast down for a considerable time; however, the Lord strengthened me, to handle the sword of the Spirit faithfully and *fearlessly*, and no weapon formed against it would *prosper;* and indeed I found it so. Instead of what I dreaded, more humility I never met with in the most mean cabin I ever entered. I staid a considerable time there, and got an Irish Testament. Mrs. P. used to go with me into the poorest cabins, where I read the Irish passages also in English. But the principal cause of this narrative is, that Mrs. D. sent me a note, requesting I would call to see them. I did so. They had an only son and heir, about eighteen years of age, who it must be considered was indulged in every degree. He had a tutor, a discreet young man, but who held very erroneous principles, which brought on Scripture search and explanation. The son paid great attention, and from that to the day of his death, which was a few days ago, the seed was sown. His mother and himself urged me to go often; always when I came I staid awhile with them, and the labour was not in vain. I was with him ten days before he died, and parted most comfortably. I did not think that the sickness was unto death, though he was apprehensive it was; but to repeat his expressions of gratitude to God that he ever saw me, would look like boasting. His exhortations and injunctions to all to read the Scriptures were most earnest, and have left impressions on the minds of the family that I hope will be lasting. They forced me to stay a few days with them; and he called on the servants, and got them to promise they would hear the Scriptures read, which some of them did, and in spite of what the priest will say they will hear. I read to them in Irish, which pleased them greatly, and I have great hopes the Lord will, or has called some of them already, from the attention they pay, and the gratitude they express.

It is also painful to express, but true, that there are other antichristian spirits appearing, as well as the old Antichrist, and from quarters unexpected. May the Lord grant all his people a clearer discernment of spirits, and fortitude earnestly to contend for the faith once delivered to the saints! Ye have, be assured, done, and are doing, your duty, which the Lord has called ye to.

From a Scripture Reader.

Coolany, Dec. 8, 1829.

Rev. Sir,

On my last visit to the Tyreragh night schools, I was much pleased in finding so many adults assembled, and even aged men. I stopped awhile in each, but longer in Travers's than either. There were some spectators, and I took the opportunity of hearing the Scripture class read in their presence, at the same time making such observations as I was taught to suppose would arrest their attention. After the boys had done reading, one of the spectators expressed his amazement that any person should prevent the reading of the Scriptures; another answered, that they were deep and difficult to men of low education, and that none but the learned should presume to read them. Here I was afforded a pleasing opportunity of reading again in their hearing, some of those plain passages which shew the fallen, sinful state of the human race, the carnality of the mind, its opposition to the law of God, and its desire of having the doctrines and commandments of men, in preference to the sincere milk of the word. Again I endea-

voured to shew the plain promises of the Lord, that he would send his Holy Spirit to renew that mind, to open the understanding, to give his people a view of their dreadful state, point out to them the only way of salvation, even the obedience and bloody sacrifice of the Lord Jesus Christ. They were silent, and no further opposition was offered. I withdrew at eleven o'clock, after beseeching the Lord that he would bless his own word, and send it with power and demonstration to their hearts.

In my neighbourhood I have daily and nightly opportunities, and although many are haters and opposers of the word, still I find some who hear, and further, request that I should read for them. On Sunday last, a number of Roman Catholics, on their return from mass, stopped in the next house to mine, and sent for me, to know or learn why they are going to have now another jubilee. After reading for them the 25th of Leviticus, I read other portions for them, which pointed out the release of the Lord Jesus Christ, even the redemption from sin and its consequences, by the atoning blood of the Son of God.

Last night a Roman Catholic man sent for me to his house, where three more and he were sitting; all his own family. He in the course of a little time asked, "Is not the Lord almighty?" "He is," said I. "Then," said, "can he prevent evil, and you see how many are now beat, and are still ready to beat each other." Here I endeavoured, as wisdom was given to me, to shew how sin came into the world, and evil-mindedness, as part of its consequences; endeavoured to make the observations clear, by shewing the different dispositions of Cain and Abel; dwelt a little on the sacrifices they offered, and what Abel's was a figure of, &c. They seemed to derive satisfaction from what was read and said; but to the Lord alone we must look for a lasting blessing or impression.

From an Irish Reader to Mr. Wilson.

Templehouse, Dec. 10, 1829.

REV. SIR,

There is in this neighbourhood, at present, what the people are ignorantly taught to call a jubilee; to remark the anxiety of the people in attending to it is calculated to excite pity. It is lamentable to see numbers of blind led creatures, ignorant of God's righteousness, and by fastings and performing stations, going about to establish their own righteousness, not knowing that Christ is the end of the law for righteousness to every one that believeth. It is cause of thankfulness that the Lord has been pleased to call out some from among them, and that many more are learning from his word, which is able to make them wise unto salvation.

On Sunday morning last, a young man in this neighbourhood, named Wm. M. went with some of his Protestant neighbours to Ballinacarrow, to hear your sermon, he being a Roman Catholic. I saw him there, and he seemed very attentive. After sermon he was heard saying, "I'll come here again." Next morning the remainder of the family began to prepare for the jubilee, by fasting and stations, but he refused to join them in it, and told them plainly he would not go to the jubilee, and seems to be greatly influenced by what he heard.

My neighbours believe the jubilee to be what they call a great indulgence, and that it is of great antiquity. I read for some of them the 25th of Leviticus, shewing that the ancient jubilee was for the redemption of property, not for the redemption or salvation of the soul, and referred to Luke iv. 18. shewing that through the Saviour is preached to us deliverance from the captivity of Satan, and that a jubilee is never once named in the New Testament.

15th ultimo, reading in a cabin, where there were nine Roman Catholics present, one of them asked, "How many religions are there?" I answered, "Only two." I then read the parable of the pharisee and publican, Luke xviii. and shewed that all who are trusting to their own performances, or to any thing that may be done for them by others, have the same religion the pharisee had, and being found under the law, will be condemned; and that all who are poor in spirit, and trust in the mercy of God, through the Saviour, whatever name they may bear among men, will be justified as the poor publican was, &c. This seemed to have a very good effect; they acknowledged that I had stated the truth, and seemed to receive instruction. I often advise those for whom I read to try what they believe by the word of truth, to prove all things, and hold fast that which is good. In consequence of this, one of them, named A. Regan, brought his book, containing the grounds of the Catholic doctrine, that we might prove it by the Scriptures. We found many things in it which he admitted were not taught by the Saviour nor his apostles, but to cover all this, Matt. xviii. 17. was quoted, "If he neglect to hear the church, let him be to thee as an heathen man or a publican." I read this passage for him as it is recorded in the Testament, and shewed that it refers to the settling of a matter between two brethren, and that it contains no authority for the church to make new laws or commandments. He then told me that the mass was since the beginning of the world, and that the Saviour first read

mass. I then asked him to tell what are the words of the mass which he read, but this he could not do. He admitted that his book and the Scriptures did not agree. On the subject of confessing to a priest, he asked, "Do Protestants confess their sins?" I answered, "They do confess to God, and believe that Jesus is a priest, and the only priest that can forgive sins." He asked me, "Did I think if he would go and confess his sins to Jesus, as a priest, would he pardon him?" I then read for him Matt. xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" and "He that cometh to me I will in no wise cast out." John vi. 37. He promises to go to hear a gospel sermon the first opportunity.

From a Sabbath Reader.

The evening meetings at Birdhill are again revived, and I trust will take root downwards. We assemble three times a week. Friend Walsh is of great assistance latterly. Mr. P. Atkins, an excellent young man attends, and renders our service very edifying; so that with attending preaching two evenings at Birdhill House, we have five happy meetings every week. As for opposition from the priests, it seems to be equal to the law of the Medes, &c. but no matter; their persecution, even if followed by death, can only send us sooner to our Father's house.

From a Scripture Reader.

Kilfenar, Nov. 9, 1829.

Rev. Sir,

The first remark I have to make in this month's journal is, that on the 5th of October I was in the house of Wm. Q., Kilfenar, reading the Scriptures for about 15 persons, who heard the word with attention. A man named J. C. a classical scholar, who is one of the greatest advocates for the defence of popish authority, came in, and asked me by what part of the Scripture I was entitled to read and expound the Gospel to so many persons? Answer: "By the 8th of Acts, ver. 4. 'Therefore they that were scattered abroad, went every where preaching the word.'" Question: "How shall I know whether you be a believer or not?" Answer: "Them that are of the fold know the voice of the shepherd, and they follow him, as in John x. 27." Question: "How shall we know them that belong to the fold?" Answer: "In John xiii. 35. 'By this shall all men know that ye are my disciples, if ye have love one to another.'" Question: "Do you believe any other religious precept that is not contained in the Scriptures?" Answer: "No." Question: "Why so?" Answer: "We find in Mark vii. 7. 'Howbeit in vain they do worship me,' &c.; Matt. xv. 8. 'This people draweth nigh unto me with their mouth,' &c.; 9th ver. 'But in vain they do worship me, teaching,'" &c. Question: "How do you know whether all the necessary rules for salvation are contained in Scripture?" Answer: "In 2 Tim. iii. 15, 16, 17. 'And that from a child thou hast known the Scriptures,' &c.; 'As they are given by inspiration of God, are able to make men wise unto salvation through faith in Christ Jesus, likewise to make the man of God perfect, and furnish him throughly unto all good works.' I see no deficiency." He took me by the hand, saying, "My friend, I think you become your situation pretty well; may you prosper: farewell."

To the people I continued to read the 5th chapter of Paul's first Epistle to Timothy. One of them remarked the 21st verse, "Prove all things, hold fast that which is good;" saying, "How will we prove that which is good, that we may hold it fast?" I referred to Acts xvii. 11. "These were more noble than those in Thessalonica," &c. "Do ye likewise, and become noble before the Lord." They leaped for joy, sang praises to the Holy Trinity, and prayed for the perpetual bloom of the Society which forwarded such instruction.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£.	s.	d.
Langham Ladies Association, by Mr. Joseph Warmington.....	3	0	0
For the Rye School, by Mrs. Jarret	5	0	0

*** Mr. Ivimey has mislaid a letter which he received from the North of England, so that he cannot receive, at the Banking-house, the sum referred to.

Subscriptions received by W. Burls, Esq. 56, *Lothbury, Treasurer; Rev. J. Ivimey,* 14, *Southampton Row, Russell Square; and Rev. G. Pritchard,* 16, *Thornhaugh Street, gratuitous Secretaries.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Those of our readers who have attentively marked the progress of events connected with the missionary cause throughout the vast Indian Peninsula, must have perceived various distinct and pleasing indications, both in the north and the south, that the leaven of the Gospel is insinuating itself, in a very encouraging manner, among various portions of the community. To expect it would operate precisely in the same manner as among the negroes of the West Indies, or the islanders of the South Seas, would be a proof of great ignorance of the character of the Hindoos, and of the peculiar nature of those obstacles which impede the diffusion of divine truth among them. Habituated, from their infancy, to exhibit a degree of levity in reference to matters of religion, hardly credible to such as have never witnessed it, and bound to their own wretched superstitions by the numerous and complicated ties resulting from temporal interest, and the depraved inclinations of their hearts, it was fully to be anticipated that a considerable time would elapse before our missionaries, labouring under all the disadvantages of foreigners too, could gain a serious hearing, or find any thing like a basis on which to rest their appeals to the understanding and the heart. Nor should we forget that, hitherto, the means employed have been most affectingly disproportionate to the magnitude of the field; as one illustration of which, it may be remarked, that although the island of Jamaica is but scantily furnished as yet with missionaries of the Cross, it would require nearly *nine thousand* to supply British India in the same proportion; Calcutta and the district within twenty miles of that city, claiming, according to an estimate mentioned by Hamilton,* upwards of *one hundred and fifty* of the number. When these facts are duly considered, we shall see more abundant cause to bless God that such results as have been reported by Mr. Rhenius and his associates in the South, and by our respected brethren in connection with the London Missionary Society in Bengal, have already appeared — comprehending many instances of those whose profession of Christianity has borne the test of severe persecution. Incidents of the same nature were related in the communication from our friend Mr. Robinson, inserted in our last Number, and we have now the pleasure to add some further particulars, as furnished by Mr. W. H. Pearce in a letter addressed to the Secretary, dated Calcutta, July 23, 1829.

* East India Gazetteer, i. 320.

We are drawing up a public letter, but, lest it should be delayed, I think it desirable to send you by this conveyance a few particulars of Missionary labour, which may be interesting and encouraging to the Committee, dear Carey, and yourself.

If we begin at *Dinapore*,* the most distant station of the Society to the north-west, I have the pleasure to report that a work of grace of a very pleasing kind has been going on there for some time. Three months ago, Brother Moore went up from Monghyr, and baptized *sixteen* persons; and *seventeen* more are now awaiting the arrival of Brother Leslie, who is just gone up to baptize them. Among the latter number of candidates are three young people, not more than fourteen years of age, on whose hearts, we are assured by a Christian friend who lately came down from the station, the evidences of a work of grace are highly satisfactory. These accessions, we believe, are from Europeans or their descendants, many of them, a short time ago, bigoted Catholics.

From *Monghyr*, dear Leslie writes as follows:—"I do trust the Lord is blessing us a little. We had a few weeks ago a baptism of five; *four* from among the heathen, who all renounced caste for the gospel. We are not, also, without farther prospects. I am now building another native chapel; it will be a very large building, almost as large as Circular Road chapel, and I hope it will be filled; it will be ready to open the Sabbath after next. The one I built last year continues to be well attended, and that almost regularly."

At *Cutwa*, after a long and distressing interval of useless exertion, which had rendered Brother W. Carey almost ready to remove from the station, he has this month had the pleasure of baptizing *nine* natives at once, so that his sorrow is turned into joy, and he will be stimulated to renewed, and I trust to still more successful exertion.

In *Calcutta*, the hearts of your Missionaries are greatly encouraged. At *Bow Bazar*, several natives from distant villages have been baptized by Brother Robinson, and several more, with some Europeans and others, are proposed. *Four* were this month added to our *European* church in the Circular Road, and another stands proposed. Two are proposed for baptism, and two for restoration to our *Native* church in Calcutta. At Bonstollah, our new station to the east of Calcutta, Brother Carapeit has a list of *sixty* inquirers. *Three* natives, who had previously renounced caste, were baptized and added to the church the 24th of last month, and yesterday *six* more followed their example. They are all enduring great persecution and oppression, but bear their trials with exemplary fortitude and cheerfulness.

On the whole, I never saw our Mission more encouraging as to actual success, nor more promising in its prospects of future usefulness. Never did we long more ardently for devoted brethren to help on the work. We pray daily and importunately for more labourers; and hope and believe that our prayers to the great Lord of the harvest, and our earnest and repeated applications to you, will not be in vain.

Mr. Thomas, in a letter written somewhat earlier than the above, mentions the following interesting and highly important fact:—

The Missionaries in Calcutta and its neighbourhood have recently addressed the Governor-General (Lord William Bentinck) on the subject of the burning of widows, and the loss of property experienced by the natives on becoming Christians. *We have reason to think the first question will soon be put to rest, and the rite abolished.*

Under date of July 24, Mr. Geo. Pearce writes thus:—

During the last four months, I have visited several times a village situated to the east of Chitpore, called Saum Nogor, and my native assistants more frequently. Here we have met with a pleasing reception from the villagers, who have listened attentively to our message respecting Christ, confessed its importance, and made it much the subject of their conversations at their social meetings, in the evenings, after retiring from their labours in the fields. It would be too much to say that the truth has reached their hearts, although it is evident that a considerable impression has been made on two or three of them. Our great hindrance here, in addition to the natural depravity of the human heart, is the oppression exercised by the *Zemindars*, or native landlords. Under the present system of things, the situation of their tenants is in many cases scarcely a remove from slavery. This is especially the case in the village above mentioned. The poor people here are miserably treated; their occupation is fishing and husbandry, by which a deal of money passes through their hands. I say *passes* through, for no sooner do they get it, than it is, on some pretence or other, violently taken from them by the Zemindar, who, strange as it may appear to English readers, keeps constantly a set of strong armed men, whose business is to walk about the village and watch the people, in order to take from them their

* The station lately occupied by Mr. Burton.

hard-gotten gains. If at times a person resists their demands, or is suspected of having secreted money, he is bound, beaten, and otherwise tortured by these fellows. The Zemindars generally exceedingly dislike missionaries, as they are afraid of their instilling sentiments into the minds of the people unfavourable to their interests, and consequently they use their influence in order to prevent this. Such, indeed, is the state of things at Saum Nogor. At a neighbouring village, belonging to the same person, an individual, for becoming a Christian, has been visited with his dire displeasure, in order to strike effectual terror into the whole of his tenants. Hence the people are in much fear, and appear to be halting between two opinions, one for the world, and one for Christ. I am not, however, without hope, that the latter will, by the grace of God, preponderate decidedly in some, and lead them to take up their cross and follow the Redeemer.

I have also lately crossed the river, and visited several times the populous villages of Gusserale, Balee, and Uttor Para, which adjoin each other. In these places large congregations have invariably been obtained, but the hope of good being done is not so strong as in the village above mentioned. These places being situated on the bank of the holy stream, contain a great number of Brahmins, who are always opposers to the Gospel, because if that spreads through the country, they must lose their influence among the people, and consequently to a great extent their means of support. Hence I have met with a good deal of interruption from them at times, when directing the people to the Lord Jesus. Of the common people, it may be said that "they heard gladly." They have listened to the news of salvation in silence, except that it has been broken now and then to express their wonder and admiration at the things that were told them. But, alas! on such occasions, when our hearts have been animated, and hopes raised for awhile, by this attention of the despised Soodroos, these feelings have generally been exchanged before we left the place, for those of grief and vexation; the Brahmins having, by their rude behaviour, ridiculous questions, and clamour, entirely interrupted the discourse, and apparently destroyed its effect. Much has been written respecting the gentleness, politeness, and other good qualities of the Brahmins. In the presence of Europeans and others, from whom they expect to get any thing, or by whose power they may suffer, they are indeed the most obsequious creatures on the face of the earth; but see them in situations where they are completely independent of you, where they have nothing to expect or fear, and they will exhibit a very different character. See them opposing a missionary, preaching the Gospel of Christ, and they will frequently appear without a particle of respect, or gentleness, or modesty. Study their character as it is seen in their intercourse one with another, and it will be found that what has been written by the apostle Paul respecting the ancient heathen, will apply exactly to the Brahmins. They are *filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity;* (they are) *whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant-breakers, without natural affection, implacable, and unmerciful.*

Such, then, are the persons who oppose themselves to the truth; and it may easily be imagined that they can and do often present the most awful opposition. Yet He who led captivity captive, and triumphed over the power of hell itself, can quell all the efforts of the ungodly, and cause his Gospel to be victorious. Influenced by this consideration, I trust, notwithstanding all opposition, my feet will often traverse these villages, and my voice proclaim to their inhabitants, the power and grace of Him who endured the contradiction of sinners against himself.

It is worthy of particular observation, that the very encouraging facts mentioned by Mr. Pearce, occurred very nearly at the time when the thousands of our British Israel were uniting, as with one heart and voice, to supplicate the God of mercy that he would shew us tokens for good, and revive his work in the midst of the years. Such immediate tokens of his condescending regard forcibly remind us of his gracious promise:—*And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear.* They will surely operate, too, as a powerful incentive to renewed and still more earnest supplications. Under this impression, the Committee held a special meeting for prayer and thanksgiving, at Devonshire-square Meeting-house, on the evening of Tuesday, the 26th ult.; and they were encouraged by knowing that many of their Christian friends, throughout the kingdom, were uniting with them in similar exercises at that time. Such meetings, it is hoped, will be repeated, both in town and country, since we know Him who hath said, *Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you.*

We will only add, that the Commit-

tee have recently accepted, as Missionaries for this quarter, two young ministers, whose hearts have long been set on foreign service; one of whom has enjoyed very superior literary advantages, and is well qualified, both by habit and inclination, to combine with the more usual missionary avocations, an attention to the arduous and responsible work of Scriptural Translation.

JAMAICA.

The necessary occupation of our pages, from month to month, by other matter, has compelled us to defer, much longer than was desired, the publication of intelligence from this island. From the materials which have been accumulating on our hands, we shall now give as clear and condensed a statement of the principal facts which have recently transpired as we can.

Agreeably to the intimation given in our November Herald, Mr. and Mrs. Coultart have removed from *Kingston* to Mount Charles, in the hope that this change may be sufficiently favourable to the health of Mr. C. to enable them to remain on the island. Mr. Coultart is succeeded in his important charge at Kingston, by Mr. Burton from Port Maria. Prior to his departure from that city, he was annoyed by a new species of persecution, which for a time was a source of much anxiety and uneasiness. A person of colour, whose general character, to say the least, appears highly questionable, had the audacity, doubtless at the instigation of others, to sue Mr. C. in a court of justice for a pretended debt of 200*l.* under the name of wages due for service done at Mount Charles, where in fact, he had, from motives of humanity and compassion, been allowed a gratuitous asylum for the period of four years! The result was indeed highly honourable to Mr. Coultart, since not only was the verdict given in his favour, but the bench and the jury concurred in stigmatizing the action as one of "the most frivolous and vexatious that was ever brought into court:" but still considerable costs were necessarily incurred in defending the action, for which, and all his anxiety, compensation is utterly out of the question. As some counter balance to this trial, however, Mr. Coultart had the pleasure to baptize in the sea *sixty* persons on Lord's day, Sept. 6, about a week before he left Kingston. "This makes," he remarks, "*two hundred and thirty* persons this year, if I mistake not, and there are many more now waiting for admission."

Mr. Knibb also, who has resided in Kingston ever since his arrival in Jamaica has removed from that city to Savanna la Mar, a town of considerable importance in the south-western part of the island. This change had become necessary, Mr. Knibb's health being no longer adequate to a continued discharge of the combined duties connected with the large and flourishing school at Kingston, and the church at Port Royal: beside which, circumstances would admit of no longer delay in supplying the station at Ridgeland, which is in the vicinity of Savanna la Mar, and will be also under the care of Mr. Knibb. "The prospects of usefulness," he observes in a letter dated July 30, soon after his first visit, "are very encouraging. I preached four times on the Sabbath, and my heart was rejoiced by beholding the attention paid to the word of life. This abundantly compensated for the fatigue of a journey of more than 300 miles."*

"The last Sabbath I spent in Port Royal and Kingston," we quote from Mr. Knibb's latest communication just received, "was interesting, and I trust profitable to many. Early in the morning, assisted by brother Flood, I baptized eight persons at Port Royal, among whom was a soldier, a native of Yorkshire, whom it pleased God here to arrest in his sinful course, and bring to a knowledge of the Saviour. His baptism subjected him to some persecution, which I hope and believe he has grace sufficient to bear. After the baptizing, we went to Kingston, where I preached in the morning at Mr. Tinson's chapel, and a farewell sermon at Mr. Coultart's in the afternoon. I then returned with brother Flood to Port Royal, where he kindly preached for me, after which I received the newly baptized members into the church and administered the ordinance among them as their pastor for the last time. It was a melting season, cheered by the prospect of meeting many of them in glory.

The following evening a special prayer meeting was held at East Queen Street Chapel (Mr. Coultart's) for the purpose of imploring the blessing of God on my future labours. The chapel was crowded to excess, and nearly all the school children were present. I felt it a solemn, as well

* He had gone a circuitous route by the north of the island.

as a refreshing season; though one incident occurred at the close which rather interrupted the meeting, but it could easily be pardoned. Most of the children burst into tears and wept audibly for some time: I can assure you I felt more inclined to join them than to censure their conduct."

In reference to his present sphere of action, Mr. Knibb remarks, "You are aware, I believe that this station was opened by our esteemed friend Mr. Coultart. Truly rejoiced am I to say that the Holy Spirit accompanied his sermon in the conversion of one who had long lived without God and without hope in the world. The change is so manifest as to lead to the exclamation, *What hath God wrought!*

Last Sabbath, Oct. 26, I administered the ordinance of baptism to eighteen persons, part of whom had been for some time connected [as enquirers] with the church at Ridgeland, and others live on the bay. The number being small, time was allowed to give each candidate a short address, which appeared to have a solemnizing effect on the numerous spectators, who behaved with the greatest propriety. After the morning service, the persons baptized were received into church fellowship, and the delightful and soul-refreshing ordinance of the Lord's Supper was administered. May this be the forerunner of much good! *May the little one become a thousand, and the small one a strong nation!*

From *Spanish Town*, Mr. Philippo writes, in terms of much satisfaction, of the valuable aid rendered him in the school, and in various other ways, by Mr. Andrews. His own health, however, was so much impaired in the month of June last, as to render him incapable of proceeding with his usual labours, so that he determined to try the effect of a sea voyage for its benefit. With this view, about the end of that month, he embarked on board a vessel bound for New York, but his voyage was one continued scene of alarm and disaster. Part of the crew, there was much reason to suspect, were concealed pirates; the captain, whose seamanship appeared hardly sufficient to navigate the vessel, was laid up much of the time by illness; adverse winds and currents continually retarded their progress: at the Havanna, whither they were driven by stress of weather, they narrowly escaped a prison for some alleged infraction of the regulations of the port, and the weather was so boisterous that, night after night, Mr. Philippo laid his head upon his pillow with scarcely any expectation but that of finding ere the morning a watery grave. Still, amidst all these perils, they were graciously preserved, although it was not till the *fiftieth* day after their sailing that they cast anchor in the Quarantine ground at Staten Island, the voyage having frequently been performed in *fifteen* days, and the vessel being provisioned only for *twenty-one*. After ten days more spent in quarantine, Mr. Philippo went up to New York, where he was received with much kindness by our Christian friends in that city, and rapidly improved in health, notwithstanding all the privations and dangers to which he had been exposed. As this was the object for which he left Jamaica, he remained but a short time in the United States, and we are happy to find, by a recent letter from Mr. Taylor, that he returned in safety to his family and his flock, on Saturday, Nov. 14th, quite well.

The friend whose name we have just mentioned, (Mr. Taylor) was ordained when our brethren held their Association at Montego Bay, in April last. (See M. H. for 1829, p. 65.) He was much occupied in supplying the place of Mr. Philippo during the recent absence of the latter, but is chiefly engaged at Old Harbour, and at Ebony Savannah, in the parish of Vere. We learn from his communications that in these country stations the desire to hear the Gospel is as great as in the large towns of the island, a circumstance which in some cases has favoured the designs of unprincipled and ignorant men, who under the influence of a mercenary spirit, have imposed on the simple credulity of their countrymen. To accommodate the increasing congregations, however, places of worship are needed at each of these stations, and as at both it is emphatically "to the poor the gospel is preached," serious difficulties are felt and apprehended on this score.

Nor has Mr. Taylor been encouraged merely by observing the serious attention of those who listened to the gospel message from his lips; he has been favoured to witness its salutary effects, and to administer that solemn and affecting rite, ordained by our sovereign Lord as the public mode of avowing repentance towards God and faith in himself. "In the month of August," writes Mr. Taylor, Nov. 7th, "I had a public baptism in Vere, when eighteen were added to the church. This is the first time of my administering that solemn ordinance, and my mind was very much impressed with the scene and circumstances connected with it. The river where I baptized is about four miles from the place where I preach; and the spot is unfrequented and uncultivated. At day break I crossed the stream where it was about ancle deep; but a few yards further on, it became a broad deep flowing river. Here a multitude were waiting my arrival; wild canes were growing on each side the river, and the whole had a wilderness appearance, booths or arbours for our accommodation being formed of the

canes. I reached the river side, where we sang a hymn ; I then addressed the spectators, prayed, and performed the solemn ordinance. The whole was conducted in a very peaceable, orderly manner.

I have also the pleasure to state that in December we intend to have a baptism at Old Harbour, where I expect to baptize from forty to fifty persons ; soon after which I must have another baptism in Vere. About ten miles from this station, it appears that a number of poor slaves have been praying together for the last ten or twelve years. They have been listening to a black, who has told them the truth, but I fear his motives were not pure. He had formerly been a slave, and the rest subscribed together and purchased his freedom.

I preached a funeral sermon last Sabbath morning for one of my deacons at Old Harbour. He was a young man of a good character as a man, a slave, and a Christian. I visited him a few hours before his decease, and found him very happy in his mind, but almost too much exhausted to speak. I asked him "What he thought about death?" He replied, "I am willing to trust God ; I am not afraid to die ; I believe in Jesus as my Saviour; his will be done." He was visited by one of the other deacons just before he died : he was quite sensible, and still happy in his mind, trusting in Christ. Of his conversion, I was not the instrument. He was first called by some of his own people to come and hear the gospel preached by my predecessors : he is, therefore, the fruit of their early labours, which have not been lost, and into which I am only recently entered. He was brought from Africa when a boy ; before his conversion his character was good, and very exemplary afterwards, which in my opinion is far more satisfactory than the dying exultations of many whose previous life would bear no favourable testimony to the Gospel. As the pious Newton said, "Tell me how the man lived, not how he died." My text was "*Mark the perfect man and behold the upright, for the end of that man is peace.*"

From *Mount Charles*, no intelligence has reached us since the removal of Mr. Coultart thither from Kingston. Mr. Baylis, by whom it was formerly occupied, has taken the place left vacant by Mr. Burton at Port Maria. Shortly before his departure he baptized forty-two persons at Mount Charles, and others were waiting for admission. The Sunday School also was considerably on the increase.

On the northern part of the island, the sphere of our exertions continues to enlarge so widely, as to render it a subject for peculiar thankfulness that we were enabled, by the good providence of God, to send out the late Missionary reinforcement there. But one consequence is that the attention of our esteemed friend Mr. Burchell, has been of necessity, much directed of late, to the arrangements which are demanded by such a state of things.

The settlement of Mr. Knibb at Savanna la Mar occasioned him much occupation of time and thought, as well as long and wearisome journeys. That was hardly accomplished, ere it became requisite, in consequence of some new arrangements on Flamstead estate, to take immediate measures for the erection of a meeting-house for the church and congregation at *Crooked Spring*. The expense will be considerable, as to accommodate the numbers who attend, the dimensions of the new place must be 80 feet by 50 ; but there seemed to be no alternative between taking this step, and the dispersion of the congregation. More recently still, the promising stations at St. Ann's and Ocho Rios, which the General Baptist Society had found themselves compelled to relinquish, from inability to sustain the heavy expenses of building or purchasing premises, have been visited by Mr. Burchell, in the hope of arranging for the future supply of these places by means of our Missionaries. Every exertion will be made by our zealous friends on the island to diminish the pecuniary demands on the Society, resulting from these new arrangements ; but as they spring out of that gradual extension of the cause of Christ which is so much the object of desire to all who love his name, we feel assured our kind friends at home also will hear, not with repining, but with gladness, that a forcible appeal is thus made to their continued liberality.

In reference to *Falmouth* and the minor stations in connexion with it, we cannot do better than present our readers with a few extracts from various letters addressed to the Secretary by Mr. Mann. Under date of Feb. 13, he remarks :

"During the past year the work of God has, we trust, been going on among us. At Falmouth we have had a considerable increase to our number, two hundred and twenty-six having been baptized and added to the church. The experience of many of these was very pleasing, and I am happy to say we have had no cause to regret their union with us, as their general consistency of conduct has been such as to afford us much satisfaction. Our prospects are at present encouraging. The congregations are numerous and attentive, and we trust there are not a few sincerely seeking the way to Zion. We have also commenced at Rio Bueno, a village about seventeen miles from Falmouth, in a part of the country inhabited by many who were in the

habit of attending the church here. They seem much pleased with our visiting them, as many of them had formerly to walk nearly twenty miles. I hope we shall send pleasing accounts from this station soon.

The following information is contained in a letter written June 5.

"In order to give you some idea of our need of a larger place of worship, I would simply observe that although it is at present the height of crop, last Lord's day the chapel was not only crowded to excess, but a considerable number was in the yard and the street, and numbers whom we could not accommodate had to go elsewhere. This is no uncommon case with us.

"On the 17th of last month, I baptized sixty-two persons. It was a very interesting season, and although our place of baptism is between three and four miles from the town, several hundreds attended to witness the administration of the ordinance, many of whom seemed considerably impressed with what they saw.

"In the same letter he mentions 'Stewarts Town' as a new opening which had presented itself, and which they were taking measures to secure. Having, however, remarked, what our readers will easily believe, that the present labours of himself and his colleague were more than they could long sustain, he makes the following apology for what some might term imprudence. 'Perhaps you may be ready to censure us in thus going forward, but the truth is that were you in our case you could not forbear doing the same. I know your Christian sensibility would not allow you to see hundreds perishing for lack of knowledge, and longing for the heavenly manna, without making a *desperate* effort to afford them a supply.'"

On Aug. 1, he again refers to Stewarts Town:

"A few weeks ago I visited Stewarts Town, distant about eighteen miles, to see what might be done in that quarter. From the number of people in the immediate vicinity connected with us, we have very pleasing prospects of its becoming an important auxiliary to Rio Bueno, or if the person coming for Rio Bueno did not like three stations, it might be connected with Falmouth, in which case Brown's Town and Rio Bueno would form an interesting scene of labour, and might be advantageously connected. Speaking of his principal station, Falmouth, he adds, I am happy to say that the station here is continuing to prosper. Next preaching day I expect to baptize about sixty persons, several of whom are respectable persons of colour belonging to my own class, who I hope may be useful to the church.

"This anticipation, it appears, was more than realized, since in his last letter, dated Oct. 9, he briefly states, 'On Aug. 9, I baptized sixty-eight persons at Falmouth, on Sept. 12, thirty-eight at Rio Bueno, and on the 27th Sept. seventy-one again at Falmouth.'"

One extract more, and we conclude our account of this station.

"A few weeks ago I received a letter from Mr. B. enclosing a communication he had received from his brother in England, the proprietor of two estates in this neighbourhood, in which he acknowledges in very flattering terms the good which had been done to his negroes, and requesting me to attend them for the purpose of preaching and teaching his people. I have accordingly availed myself of this opening, and preach alternately upon his estates every week, when our average number in attendance may be about 450."

Soon after the association at Montego Bay, Mr. Flood, who had been requested to send us a detailed account of the proceedings, was taken so ill that, for some time, his life was in imminent hazard; but through the divine blessing on the anxious and unremitting attentions of Dr. Prince, a medical gentleman in the neighbourhood, he has lately been able to resume his labours at Annatto Bay and Buff Bay. The gentleman we have just named deserves the warmest thanks of the Society for his valuable professional aid to our friends, Mr. and Mrs. Flood, for which he has ever refused to accept any remuneration. In addition to this, though not himself a dissenter, he has liberally subscribed to the new chapel, and laid the first stone of the foundation. Such acts of truly Christian kindness we feel it both a duty and a pleasure to record. The chapel though not finished, yet being in a state sufficiently forward to admit of its being used, was opened on the 12th of July. Mr. Coultart and Mr. Burton preached on the occasion, and though the chapel will accommodate five hundred persons, the number of hearers was so great, that many remained outside listening at the doors and windows. Subsequently to this, Sept. 6th, Mr. Flood had the pleasure of baptizing eight persons at Buff Bay, and the following week thirty-two were thus added to the church at Annatto Bay. For the sake of convenience a distinct church has been formed at Buff Bay, and preaching has been commenced at a third place, called Charles Town. On the whole there seems ample ground for the remark with which Mr. Flood closes his narrative, "Should I be favoured with health and strength, I have an extensive field for my labours, and an encouraging prospect of usefulness before me."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies	Mr. W. H. Pearce	Calcutta	July 22 & 23, 1829.
	Rev. George Pearce	Ditto	July 24, 1829.
	Andrew Leslie	Monghyr (2 lets.)	July 7 & 15, 1829.
	Mr. Jas. Penney.....	Calcutta	July 20, 1829.
	Rev. W. Yates	Ditto	July 31, 1829.
West Indies....	Rev. Thos. Burchell	Montego Bay	Nov. 6, 1829.
	W. Knibb	Savanna la Mar ..	Nov. 5, 1829.
	Jas. Flood.....	Annotta Bay.....	Nov. 13, 1829.
	H. C. Taylor.....	Spanish Town	Nov. 7, 1829.

HOME PROCEEDINGS.

EDINBURGH.

At the first anniversary of the Edinburgh Society, auxiliary to the Baptist Mission, held in Mr. Innes's Chapel, Elder-street, Nov. 9, 1829,

Andrew Scott, Esq. in the Chair :

The Treasurer read to the Meeting an abstract of his accounts, which had been previously examined and found correct.

The Secretary read portions of the intelligence contained in the last Report of the Parent Society, the Heralds, and Quarterly Papers.

The Meeting was addressed by Mr. Davis from Clonmel, and afterwards by William Alexander, Esq. and the Chairman.

Letters were read from J. A. Haldane, Esq. and the Rev. John Brown, apologizing for their absence; and it was stated that Mr. Innes was prevented from attending the meeting, by an engagement in the country.

The Meeting thought it proper to make no change in the Committee for the ensuing year, and therefore requested the Gentlemen composing it, together with the Treasurer and Secretary, to continue their services.

The Committee consists of Mr. Alexander, Mr. Macandrew, Mr. Megget, Mr. Scott, Mr. Horsburgh, Mr. Wilson, Mr. Spence, Rev. John Brown, Mr. Black, Mr. Bowie.

Treasurer—Mr. John Robertson, Royal Exchange.

Secretary—Mr. H. D. Dickie, 13, Bank-street.

H. D. D.

Contributions received on account of the Baptist Missionary Society, from December 20, to January 20, 1829, not including individual Subscriptions.

	£.	s.	d.
Bromyard, by Miss Hopkins.....	1	7	0
Tetbury, by Miss M. Overbury	5	0	0
Harlow, by Rev. T. Finch.....	13	8	0
Newbury, by Rev. T. Welsh	50	13	4
Northamptonshire Independent Association, by Rev. B. L. Edwards, viz.			
Harborough, Rev. W. Gear 10 0 0			
Kettering, Rev. — Toller.. 1 0 0			
	11	0	0
Bridgnorth, by Rev. E. Carey	25	19	11
Bath, Somerset-street Auxiliary, on account, by Mr. Hancock	50	0	0
Glasgow, Auxiliary, by Mr. Deakin ..	8	0	0
West York, by Rev. J. Acworth, viz.			
Leeds 20 3 6			
Bramley 0 15 4			
Boroughbridge and Dishforth 8 6 1			
	29	4	11
Sway, by Rev. W. Mursell	5	0	0
Oxford, by Samuel Collingwood, Esq.:			
Mission 69 18 2			
Female Education.. ..... 15 18 0			
Spanish Town School 10 18 6			
	96	14	8
Burton Latimer, by Rev. F. Gardner..	2	8	0
Bristol, for Jamaica, by Mr. Fuller....	45	0	0
Edinburgh Auxiliary, by Mr. Dickie..	20	0	0
Collections at John Street Chapel, after Sermons by the Rev. I. H. Evans and Rev. Eustace Carey	42	12	6
DONATIONS.			
Thos. Wontner, jun. Esq. Islington ..	10	10	0
Thos. D. Paul, Esq. St. Ives	10	0	0
Gratissimo	5	0	0
Kentish Friend	5	0	0
Friend, by Miss Hunt	1	1	0
Miss Peake, Collected by her	0	12	0

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